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35
40
45
Caspian Sea
THE GREAT SEA
SYRIAN DESERT
Carchemish
Haran
Harran
Nisibis
Tiphsah
Rezeph
Hamath (Hamah)
Asshur
Resen (Nimrud)
Ecbatana
Tadmor
Sepharvaim (Sipparah)
Ahava
Ava (Hit)
R. Tigris
Tyre
Mt. Carmel
Shechem
Hebron
Sea of the plain
Petra
Ezion-Geber
Elath
Shushan
PERSIAN GULF
Settlements of Israelite Captives 1 Chron. V, 26
2nd Captivity 2 Kings XV, 29
1st Captivity 2 Kings VII, 6; XVIII, 11
Captives from Judah settled here 2 Kings XXIV; 2 Chron. XXXVI, 20
From these cities Samaria was repeopled
Cuthah (Towibah)
2nd Capt'y
1st Captivity
3rd Captivity
Tirzah
Jordan
GILEAD
MOAB
EDOM
Jabbok
Arnon
Zered
Kishon
Jezreel
Jordan
Litani
Abana
Pharpar
Euphrates
Habor
Gozan
Media
Cities of the Medes
2nd Captivity
Israelite Captives
settled
?
THE
KINGDOMS OF JUDAH & ISRAEL
AND THE
ASSYRIAN & BABYLONIAN CAPTIVITIES.
English Miles
0 50 100 150 200 250
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Longitude East from

BIBLE, ENGLISH, REVISED, SELECTIONS, 1895.

THE SHORTER BIBLE

CHRONOLOGICALLY ARRANGED

BEING

THE HOLY BIBLE

ABRIDGED AND WITH ITS WRITINGS SYNCHRONIZED

FOR POPULAR READING

LUCY RIDER MEYER, A.M., M.D., EDITOR

AUTHOR OF "DEACONESSES," "FAIRY LAND OF CHEMISTRY," "THE JEWISH OFFERINGS," "CHILDREN'S MEETINGS," ETC.

WITH AN INTRODUCTION BY

BISHOP JOHN H. VINCENT

NEW YORK: HUNT & EATON
CINCINNATI: CRANSTON & CURTS

CBPac

BS
188
A1
1895
N5

107990

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Composition, electrotyping,
printing, and binding by
HUNT & EATON,
150 Fifth Ave., New York.

EDITOR'S NOTE.

NOT to divert from, but to attract toward, the whole Bible has *The Shorter Bible* been prepared; not to ignore the more difficult things, except for the moment, and in order that by so doing the way may be prepared for more intelligent study.

The chronological argument of this book will, I hope, make it of some value, or at least of some convenience, to students. It is almost the only arrangement of the kind in print. The words of historian, psalmist, prophet, or letter writer are brought together, following, as nearly as possible, the order in which they were written or spoken.

There has been also an abridgment of nearly two thirds.

Questions of the greatest difficulty and delicacy have constantly met me. I have been keenly aware that I have been standing on holy ground. At times the feeling of insufficiency has been so overpowering that I must have abandoned my task but for a deep conviction that there was a need of the book—that its publication would lead to more study, and more intelligent study, of that written word which contains the history of the Living Word, and that so, men "believing," might "have life in his name."

Phillips Brooks, in his "Principle of the Crust," speaks of the "crust of staleness" that has gathered over the Bible, from "countless repetitions," and adds, "Have not you readers of the Bible wished you could rise up some morning and find the Bible a new book, fresh and strong, as if you had never seen it before?" Does not this "crust" gather over the Bible, especially as it is popularly read? in family worship? or upon retiring for the night? *The Shorter Bible* is an attempt to break through this crust, by presenting the book to the eye as books of to-day are presented, and divest-

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ing it of repetitions and of those parts which by reason of the great change of circumstances and the vast lapse of time since its composition need the assistance of a commentary to be understood.

That the book is free from error of judgment, as well as slip of pen, I cannot hope, though great care and attention to detail have most properly been given to a work so sacred. It has occupied what time I could command from other pressing duties during years of blessed study.

That Jesus Christ, the Divine Word, the expression in human form of the Father's love, may find in this arrangement of the other word the expression in written form of the Father's love, some things that he can bless and use, is my highest wish and my most earnest prayer.

L. R. M.

CHICAGO TRAINING SCHOOL FOR MISSIONS,
November 1, 1895.

INTRODUCTION.

BY BISHOP JOHN H. VINCENT.

THE Bible never grows old. Men write incessantly, and "of making many books there is no end." The press rolls off its wealth of literature of every class. Human genius startles the world with its new and varied productions. The books of a single week make an immense library. But in this multitude of books the Bible still holds preeminence. More men are engaged in its critical study than in that of any other book. From it are taken lessons and texts for the Sunday sermons throughout Christendom. Orators and essayists find it the richest treasure house from which to select allusions, references, and illustrations by which to illuminate and enforce the truth. Out of the book grow volumes of polemic, ethic, and poetic literature. It is still the sun among the planets, the one book above all books commanding the faith and the thought of the most progressive and aggressive civilization on the planet. The story is very old, but it will never cease to be told: Walter Scott was dying. He said to his son-in-law, "Read." Turning to the library of twenty thousand volumes in Abbotsford, Lockhart asked, "What book?" Scott replied, "There is but One."

Of all the figures by which the power of the Bible is expressed within the word itself one of the most effective is that of the "sword"—

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the "sword of the Spirit," the true "Excalibur," mightier than that which Bedivere drew forth, and which under the winter moon,

> "Sparkled keen with frost against the hilt,
> For all the haft twinkled with diamond sparks,
> Myriads of topaz lights and jacinth work
> Of subtlest jewelry."

More glorious than the magic sword of Tennyson's poem is the word of God, "living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."[1] Shine, O sun, among all the lights of literature! Wave and flash, O living sword, in the right hand of One who in his divine might wields it, and who by it shall subdue the hearts of men to his dominion!

A little girl once said concerning the Bible, "I am so glad that when God made a book he made a children's book." The little critic said a wiser thing than she herself understood, for it is a fact that the Bible, which is a record of God's dealings with men, in biography and history, and which records the conduct and character of men in all the relations of life, is like all histories which embrace the heart —a book of incidents, of character study, tragedy, heroism, failure, and success. It tells things about human hearts in the early ages which human hearts in this age well understand, and with which they sympathize. There is scarcely a page of the Holy Scriptures on which may not be found some fact, illustration, simile, metaphor, parable, or ethical teaching in which a child may easily be interested. Amidst the driest historical recitals of kings, armies, conquests, there is always to be found some little touch of human nature which kindles an interest in the whole scene described, and in the people who take

[1] Heb. iv, 12 (R. V.).

part in it. The characters of the Bible become familiar as the names of neighbors or the well-known characters of our present age. Cain and Abel, Enoch and Noah, Abraham and Joseph, Moses and Joshua, Samuel and Samson, Ruth and David, Solomon and Absalom, Elijah and Elisha, all the prophets, all the apostles, the Christ himself—from his babyhood in Bethlehem to the day that a cloud received him from the sight of his disciples who stood on Olivet—these are but a part of the great portrait gallery of the Holy Scriptures. In this book are found stories of pathetic tenderness, of dramatic power, of deep ethical significance—stories sublime beyond the power of human genius to produce; stories which have furnished material to the great artists in marble, in color, and in literature through the centuries.

It would be a sad thing if in the multitudinous products of modern culture, and in the enthusiasm by these begotten, the childhood of the age should lose the old-time knowledge of this venerable and divine volume. No literature, ancient or modern, can provide such creations to inhabit silently but with impressive power the homes of youth and age. No history can transcend in splendor and value the records of the Holy Scriptures. No characters in all biography, ancient and modern, are worthy of comparison with the characters which stand forth on the pages of Revelation.

What is true of children is equally true of adults. The Bible is not only a book for childhood, but it is a book for mature life, and for the scholar as well as for the peasant. The study of the book in childhood is valuable for its contribution to the strength of manhood. The orator, the poet, the philosopher have all been grateful a thousand times for the aid which the study of the Holy Scriptures in youth has given to their professional productions. Men and women of all classes and degrees of culture and power find the teachings of the Holy Scriptures profitable not merely "for doctrine, for reproof,

for correction, for instruction in righteousness," but also for consolation in the time of affliction and in that hour when earthly things vanish from their grasp. The word of God holds the seed of immortal life. The dying Perrine said at midnight to his sorrowing wife, "My dear, I have swept on and on through the universe until I seem to have reached the very limit of creation, and yet even here I see on the blackness of the sky beyond, shining in golden light, the 'exceeding great and precious promises' of God."

This condensation by Mrs. Lucy Rider Meyer of the biography and history and teachings of the Holy Scriptures is commended to every home, to every child, to every parent, to every writer, and to every student with the hope that it may allure them to the more critical and spiritual study of this great book of which Professor Emslie said, "The Bible contains a message from God's heart to man's heart," and concerning which a dying saint to his brothers and sisters said, "I do not say read the Bible, but *learn it, learn it.*"

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FROM

THE OLD TESTAMENT.

EXPLANATION.

THE words of this book are those of the Revised Version of the Holy Bible. Those added—but they are very few—are indicated by interspaced letters, t h u s .

The references and notes by letter, at the bottom of the pages, are mostly from the marginal notes of the Revised Version (indicated by "R. V. marg."). Those added consist of dates, with a few explanatory suggestions.

The references by figure, at the bottom of the page, indicate where the passage is to be found in the Bible. Omissions are not indicated unless they are of sufficient length to give the reader difficulty in following. All inversions are indicated, however, excepting inversions of words in a single verse.

Inasmuch as scholars are not yet agreed upon precise dates in Old Testament history the familiar chronology of Archbishop Usher is used in that portion of the book. In the New Testament dates have been fixed with greater accuracy.

The word Lord is printed in small capitals, thus, LORD, when it is a translation of the Hebrew proper name JEHOVAH, the peculiar name by which God made himself known to his ancient people.

THE SHORTER BIBLE.

GENESIS.

CHAPTER I.

THE CREATION.

[a] IN the beginning God created the heaven and the earth.

And the earth was waste and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. First day. And God said, "Let there be light," and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a [b] firmament and let it divide the waters from the waters." And God called the firmament Heaven. And Second day. there was evening and there was morning, a second day.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." And it was so. And Third day. God called the dry land Earth; and the waters called he Seas. And God saw that it was good.

And God said, "Let the earth put forth grass, herb yielding seed, and tree bearing fruit, upon the earth." And the earth brought forth grass, herb, and tree. And God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the heaven to divide the day from the night." And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars

[a] John i, 1. [b] R. V. marg., Heb. *expanse*.

also. And God set them in the heaven to give light upon the earth. And God saw that it was good. And there was evening and there was morning, a fourth day.

Fourth day.

And God said, "Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open [a] firmament of heaven." And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth, and every winged fowl. And God saw that it was good. And God blessed them. And there was evening and there was morning, a fifth day.

Fifth day.

And God said, "Let the earth bring forth the living creature, cattle, and creeping thing, and beast of the earth." And God made the beast of the earth, and the cattle, and everything that creepeth upon the ground. And God saw that it was good.

Sixth day.

And God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them.

And God said, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is fruit; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, I have given every green herb for meat."

And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. On the seventh day God finished his work, and he rested on the seventh day from all his work. And God blessed the seventh day and hallowed it, because that in it he rested from all his work.

Seventh day.

[a] R. V. marg., Heb. *expanse*.

CHAPTER II.

ADAM IN EDEN: THE FALL.

AND the LORD God planted a garden in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden. And the LORD God took the man and put him into the garden to dress it and to keep it. And the LORD God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat. In the day that thou eatest thereof thou shalt surely die." The first prohibition.

[1]And out of the ground the LORD God formed every beast of the field and fowl of the air, and brought them unto the man to see what he would call them; and that was the name thereof. [2] And the LORD God said, "It is not good that the man should be alone; I will make him an helpmeet for him." [3] And the LORD God caused a deep sleep to fall upon the man, and he slept. And he took one of his ribs, and closed up the flesh thereof. And the rib, which the LORD God had taken from the man, made he a woman, and brought her unto the man. And the man said, "This is now bone of my bones, and flesh of my flesh. She shall be called [a] Woman, because she was taken out of [b] Man." Woman created.

(Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.)

And they were both naked, the man and his wife, and were not ashamed.

[1] Gen. ii, 19. [2] Gen. ii. 18. [3] Gen. ii, 21.

[a] R. V. marg., Heb. *Isshah*.
[b] R. V. marg., Heb. *Ish*.

Now the serpent was more subtile than any beast of the field. And he said unto the woman,
Temptation. "Hath God said, 'Ye shall not eat of any tree of the garden?'"

And the woman said unto the serpent, "Of the fruit of the trees of the garden we may eat. But of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

And the serpent said unto the woman, [a] "Ye shall not surely die. For God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as God, knowing good and evil."

And when the woman saw that the tree was good for food, and a delight to the eyes, and to be desired to make one wise, she took of the fruit thereof,
Sin. and did eat; and she gave also unto her husband, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and [b] they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto the man, and said unto him, "Where art thou?"

Fear. And he said, "I heard thy voice in the garden, and I was afraid and hid myself."

And he said, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?"

Excuses. And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

And the LORD God said unto the woman, "What is this thou hast done?"

And the woman said, "The serpent beguiled me and I did eat."

And the LORD God said unto the serpent, "Because thou hast done this, cursed art thou above all cattle, and above every beast of the field. Upon thy belly shalt

[a] John viii, 44. [b] Gen. iii, 21.

thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." The great promise.

Unto the woman he said, "I will greatly multiply thy sorrow. In sorrow shalt thou bring forth children. Thy desire shall be to thy husband and he shall rule over thee." Punishment.

And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken. For dust thou art, and unto dust shalt thou return."

And the man called his wife's name [a] Eve; because she was the mother of all living.

[b] And the LORD God made for Adam and his wife coats of skins, and clothed them.

And the LORD God said, "Behold, the man has become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever—"

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he came. And he placed at the east of the garden of Eden the Cherubim, and the [c] flame of a sword which turned every way, [d] to keep the way of the tree of life. Expulsion from Eden, but a shrine erected.

[a] R. V. marg., Heb. *Havvah*, that is, *Living*, or *Life*. [b] Gen. iii, 7. [c] Probably a spot, a tongue (or "sword") of flame. [d] Rev. xxii, 2.

CHAPTER III.

THE WORLD BEFORE THE FLOOD.

AND Eve bare [a] Cain, and said, "I have gotten a man from the LORD!" And again she bare his brother [b] Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

The first children.

[c] And it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain,

First recorded offering.

"Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well—Sin coucheth at the door, and unto thee *[d] is its desire. But thou shouldest rule over it."

The first murder.

And Cain told Abel, his brother. And it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him.

And the LORD said unto Cain, "Where is Abel, thy brother?"

And he said, "I know not. Am I my brother's keeper?"

And he said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not

[a] Heb. *Kanah*, Gotten. [b] That is, *A breath, Disappointment.* [c] First mention of sacrifices. [d] From R. V. marg. * Words printed in this style are interpolated. So always in this book.

henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth."

And Cain said unto the LORD, "My punishment is greater than I can bear. Thou has driven me out, and from thy face shall I be hid. Whosoever findeth me shall slay me."

And the LORD said unto him, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the LORD appointed a sign for Cain, lest any finding him should smite him.

And Cain went out from the presence of the LORD, and dwelt in the land of [a] Nod on the east of Eden. And he builded a city, and called the name of the city after the name of his son, Enoch. And of the seed of Cain in the fifth generation was born Lamech. Lamech took unto him two wives; the name of the one was Adah, and of the other Zillah. And Adah bare Jabal; he was the father of such as dwell in tents and have cattle. His brother's name was Jubal; he was the father of such as handle the harp and pipe. And Zillah, she bare Tubal-cain, the forger of every cutting instrument of [b] brass and iron.

Inventions.

And Lamech, [c] when he saw the sword his son had made, said unto his wives:

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I will [d] slay a man for wounding me,
And a young man for bruising me:
If Cain shall be avenged 'sevenfold,'
Surely Lamech seventy and sevenfold."

First poetry of the Bible.

And Adam lived an hundred and thirty years, and begat a son in his own likeness, and called his name [e] Seth. And the days of Adam after he begat Seth were eight hundred years; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died.

The new seed.

Death of Adam.

And Seth begat Enosh; and Enosh begat Kenan; and

[a] R. V. marg., That is, *Wandering*. [b] R. V. marg., Or, *copper*, and so elsewhere. [c] Probably. [d] From R. V. marg. [e] That is, *Appointed*.

Kenan, Mahalalel; and Mahalalel, Jared; and Jared, Enoch; and Enoch, Methuselah, and other sons and daughters.

And Enoch walked with God three hundred years. Translation of Enoch. And he was not, for God took him. And Methuselah begat Lamech, and other sons and daughters. All the days of Methuselah were nine hundred and sixty-nine years; and he died. And Lamech begat a son, and called his name [a] Noah, saying, "This same shall comfort us." And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

[a] R. V. marg., Heb. *Nahem*, To comfort.

CHAPTER IV.

THE FLOOD: THE COVENANT WITH NOAH: THE CONFUSION OF TONGUES.

AND the LORD saw that the wickedness of man was great in the earth, and that every thought of his heart was only evil continually; and it grieved him at his heart. [1] And God saw the earth, and, behold, it was corrupt. [2] And the LORD said, "I will destroy man from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them." The earth corrupt.

But Noah found grace in the eyes of the LORD. Noah was a righteous man, and perfect; Noah walked with God.

And God said unto Noah, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. The length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and the door shalt thou set in the side thereof. With lower, second, and third stories shalt thou make it. And, behold, I do bring the flood of waters upon the earth, to destroy all flesh from under heaven; everything that is in the earth shall die. But I will establish my covenant with thee. Thou shalt come into the ark, thou and thy sons, and thy wife and thy sons' wives with thee. And of every living thing, two of every sort shalt thou bring into the ark, to keep them alive; they shall be male and female. Of fowl and cattle, of every creeping thing, two of every sort shall come unto thee. But of every clean beast thou shalt take to thee seven and seven, the male and his female. And take thou unto thee of all food that is eaten, and it shall be food for thee and for them." The ark.

[1] Gen. vi, 12. [2] Gen. vi, 7.

Thus did Noah; according to all that God commanded him, so did he.

And the LORD said unto Noah, "Come thou and all thy house into the ark. For yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living thing that I have made will I destroy from off the face of the earth."

And Noah did all that the LORD commanded him.

The flood. Noah was six hundred years old [a] when the flood of waters was upon the earth.

And after the seven days, the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. And the waters increased and bare up the ark, and it was lifted up above the earth and went upon the face of the waters. And all the high mountains that were under the whole heaven were covered. And all flesh died that moved upon the earth, both fowl and cattle and beast and every creeping thing, and every man. All that was in the dry land died. Noah only was left, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah and every living thing with him in the ark. And God made a wind to pass over the earth; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth; and after an hundred and fifty days the waters were decreased. And the ark rested upon the mountains of Ararat. And in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that

Leaving the ark. Noah opened the window of the ark and sent forth a raven; and it went forth to and fro, until the waters were dried up from off the earth.

And he sent forth a dove from him, to see if the waters were abated; but the dove found no rest for the

[a] B. C. 2348, according to the commonly received chronology, which will be used throughout this book.

sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth. And he put forth his hand and took her, and brought her in unto him.

And he stayed yet other seven days; and again he sent forth the dove. And the dove came in to him at eventide; and, lo, in her mouth an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, and she returned not again unto him any more. And Noah removed the covering of the ark, and looked, and, behold, the face of the earth was dried.

And God spake unto Noah, saying, "Go forth from the ark." And Noah went forth, and his sons, and his wife, and his sons' wives with him; every beast, every creeping thing, and every fowl.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled the sweet savor. And God blessed Noah and his sons, and said unto them, "Multiply, and replenish the earth. And the fear of you shall be upon every beast of the earth and every fowl of the air and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be food for you; as the green herb have I given you all. But flesh with the life thereof, which is the blood, shall ye not eat.

Noah's sacrifice.

The covenant with Noah.

"And surely your blood, the blood of your lives will I require. Whoso sheddeth man's blood, by man shall his blood be shed." For in the image of God made he man.

And God spake unto Noah and to his sons with him, saying, "I will establish my covenant with you; neither shall there any more be a flood to destroy the earth. [1] While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. [2] And this is the token of the covenant which I make between me and you: I do set my bow in the cloud. It shall come to pass, when I

[1] Gen. viii, 22. [2] Gen. ix, 12.

bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature; and the waters shall no more become a flood to destroy all flesh."

And the sons of Noah, that went forth out of the ark, were Shem, and Ham, and Japheth, these three; and of these was the whole earth overspread.

And the whole earth was of one [a] language and of one speech.

Men planning a great godless city.

And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, "Go to, let us make brick, and burn them thoroughly." And they had brick for stone, and [b] slime had they for mortar.

And they said, "Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

Language confounded.

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, "Behold, they are one people, and have all one language; and this they begin to do. And now nothing will be withholden from them which they purpose to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."

So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore was the name of it called [c] Babel, because the LORD did there confound the language of all the earth.

[a] R. V. marg., Heb. *lip*. [b] R. V. marg., That is, *bitumen*. [c] R. V. marg., Heb. *Balal*, To confound.

CHAPTER V.

THE CALL AND JOURNEYS OF ABRAM: LOT; HIS SEPARATION FROM ABRAM, HIS CAPTIVITY AND RESCUE.

AND Terah, of the seed of Shem, begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died in the presence of his father, in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives; the name of Abram's wife was Sarai; and the name of Nahor's wife Milcah, the daughter of Haran. Abram's family and journeys.

And Terah took Abram and Lot and Sarai, and went forth with them from Ur of the Chaldees, to go into the land of Canaan. And they came to Haran and dwelt there. And the days of Terah were two hundred and five years. And Terah died in Haran.

[a] Now the LORD said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and in thee shall all the families of the earth be blessed." Abram blessed.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, [b] and they went forth to go into the land of Canaan; and into the land of Canaan they came. [1] Abram was seventy and five years old when he departed out of Haran.

And Abram passed through the land unto Shechem, And the Canaanite was then in the land.

And the LORD appeared unto Abram, and said, "Unto thy seed will I give this land." And there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto the mountain on the east of Beth-el, and pitched An altar builded.

[1] Gen. xii, 4. | [a] Acts vii, 2, 3. [b] B. C. 1921.

his tent; and there he builded an altar unto the LORD, and called upon the name of the LORD.

And Abram was very rich in cattle, in silver, and in gold. Lot also had flocks and herds and tents.

Separation of Abram and Lot.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."

And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered everywhere. So Lot chose all the Plain of Jordan; and Lot journeyed east. They separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

Now the men of Sodom were wicked and sinners before the LORD exceedingly.

The whole land promised Abram.

And the LORD said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it."

Abram at Hebron.

And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in [a] Hebron, and built there an altar unto the LORD.

And it came to pass that kings from the east made war with the king of Sodom and the king of Gomorrah. And the kings of Sodom and Gomorrah fled. And they took all the goods of Sodom and Gomor-

[a] Now always called after Abram *El-Kha-lil*, The friend.

rah, and all their victuals, and went their way. And they took Lot, who dwelt in Sodom, and his goods.

Lot captured—rescued.

And there came one that had escaped, and told Abram the Hebrew. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. And he divided himself against them by night, he and his servants, and brought back all the goods, and his brother Lot, and the women also, and the people.

And the king of Sodom went out to meet him, after his return.

Abram gives tithes to Melchizedek.

And Melchizedek, king of Salem, brought forth bread and wine; and he was priest of God Most High. And he blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth. And blessed be God Most High, which hath delivered thine enemies into thy hand."

And Abram gave him a [a] tenth of all.

And the king of Sodom said unto Abram, "Give me the persons, and take the goods to thyself."

And Abram said, "I will not take a thread nor a shoelatchet, lest thou shouldst say, 'I have made Abram rich.' Save only that which the young men have eaten, and the portion of the men which went with me; let them take their portion."

[a] First mention of tithe. See Lev. xxvii, 30.

CHAPTER VI.

THE BIRTH OF ISHMAEL; THE PROMISE OF ISAAC; DESTRUCTION OF THE CITIES OF THE PLAIN.

A child promised Abram.

AFTER these things the word of the LORD came unto Abram in a vision, saying, "Fear not, Abram; I am thy shield and thy exceeding great reward."

And Abram said, "Lord God, what wilt thou give me, seeing I go childless?"

And the LORD brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them. So shall thy seed be."

And he believed in the LORD; and he counted it to him for righteousness.

Hagar.

Now Sarai, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai took Hagar and gave her to Abram her husband to be his wife. And when Hagar saw that she had conceived, her mistress was despised in her eyes.

And Sarai dealt hardly with her, and she fled. And the angel of the LORD found her by a fountain of water in the wilderness. And he said, "Hagar, whence camest thou? and whither goest thou?"

And she said, "I flee from the face of my mistress, Sarai."

And the angel of the LORD said unto her, "Return to thy mistress, and submit thyself under her hands. Behold, thou shalt bear a son; and thou shalt call his name Ishmael, because the LORD hath heard thy affliction. And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren."

And she called the name of the LORD that spake unto her, [a] "Thou art a God that seeth."

And Hagar bare Abram a son. And Abram called the name of his son [b] Ishmael. And Abram was fourscore and six years old when Hagar bare Ishmael to Abram. Ishmael born.

And when Abram was ninety years old and nine, the LORD [c] appeared to Abram, and said unto him, "I am God Almighty; walk before me, and be thou perfect."

And Abram fell on his face; and God talked with him, saying, "Behold, my covenant is with thee. Thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram, but Abraham; for a father of many nations have I made thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession. And I will be their God."

And God said unto Abraham, "This is my covenant, which ye shall keep: Every male among you shall be circumcised. It shall be a token of a covenant betwixt me and you. He that is eight days old shall be circumcised among you." Circumcision established.

And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but [d] Sarah shall her name be. And I will bless her, and moreover I will give thee a son also of her. And she shall be a mother of nations; kings of people shall be of her."

Then Abraham fell upon his face and laughed, and said in his heart, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"

And Abraham said unto God, "Oh that Ishmael might live before thee!"

And God said, "Nay, but Sarah thy wife shall bear

[a] R. V. marg., Or, *Thou God seest me.* [b] R. V. marg., That is, *God heareth.* [c] Thirteen years after birth of Ishmael. [d] R. V. marg., That is, *Princess.*

thee a son, and thou shalt call his name [a] Isaac. And I will establish my covenant with him for an everlasting covenant. And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him a great nation; but my covenant will I establish with Isaac."

Isaac promised.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male, and circumcised them the selfsame day, as God had said unto him. Abraham was ninety years old and nine, when he was circumcised, and Ishmael his son was thirteen years old.

And the LORD appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood over against him. And when he saw them, he ran to meet them, and bowed himself toward the earth, and said, "My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your heart. After that ye shall pass on."

And Abraham hastened into the tent unto Sarah, and said, "Make ready quickly three measures of fine meal, knead it, and make cakes."

Abraham entertains angels.

And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them. And he stood by them under the tree, and they did eat.

And they said unto him, "Where is Sarah, thy wife?"

And he said, "Behold, in the tent."

And he said, "Lo, Sarah thy wife shall have a son!"

And Sarah heard in the tent door, which was behind him. Therefore Sarah laughed within herself.

And the LORD said unto Abraham, "Wherefore did Sarah laugh? Is anything too hard for the LORD?"

[a] R. V. marg., From Heb. word meaning *to laugh*.

Then Sarah denied, saying, "I laughed not;" for she was afraid.

And he said, "Nay; but thou didst laugh."

And the men rose up from thence, and looked toward Sodom. And Abraham went with them to bring them on the way.

And the LORD said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children after him, that they may keep the way of the LORD, to do justice and judgment; to the end that the LORD may bring upon Abraham that which he hath spoken of him."

And the LORD said, "Because the cry of Sodom and Gomorrah is great and their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the LORD. And Abraham drew near, and said, "Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou not spare the place? That be far from thee to do after this manner, to slay the righteous with the wicked. Shall not the Judge of all the earth do right?"

Abraham intercedes for Sodom.

And the LORD said, "If I find fifty righteous within the city, then I will spare all the place for their sake."

And Abraham answered and said, "Behold now, I which am but dust and ashes have taken upon me to speak unto the LORD. Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five?"

And he said, "If I find there forty and five, I will not destroy it."

And he spake unto him yet again, and said, "Peradventure there shall be forty found there."

And he said, "I will not do it for forty's sake."

And he said, "Oh let not the LORD be angry, and I will speak. Peradventure there shall be thirty found there."

And the LORD said, "I will not do it, if I find thirty there."

And he said, "Behold now, I have taken upon me to speak unto the LORD. Peradventure there shall be twenty found there?"

And he said, "I will not destroy it for twenty's sake."

And Abraham said, "Oh let not the LORD be angry, and I will speak yet but this once. Peradventure ten shall be found there."

And he said, "I will not destroy it for ten's sake."

And the LORD went his way, and Abraham returned unto his place.

And the two angels came to Sodom at even, and Lot sat in the gate of Sodom. And Lot saw them, and rose up to meet them. And he bowed himself with his face to the earth, and said, "Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet. And ye shall rise up early, and go on your ways."

The angels visit and save Lot.

And they said, "Nay; but we will abide in the street all night." And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and they did eat.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter. And they called unto Lot, and said unto him, "Where are the men that came in to thee this night? Bring them out unto us."

[a] And Lot went out and shut the door after him, and said, "I pray you, my brethren, do not so wickedly."

And they said, "Stand back." And they pressed sore upon Lot, and drew near to break the door. But [b] the men put forth their hand, and brought Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blind-

[a] 2 Peter ii, 7. [b] That is, the angels.

ness, both small and great; so that they wearied themselves to find the door.

And the men said unto Lot, "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of the place; for we will destroy this place, because the cry of them is waxen great before the LORD."

And Lot went out, and spake unto his sons-in-law, and said, "Up, get you out of this place, for the LORD will destroy this city."

But he seemed as one that mocked unto his sons-in-law.

And when the morning arose, the angels hastened Lot, saying, "Arise, lest thou be consumed in the iniquity of the city."

But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the LORD being merciful unto him. And they brought him forth without the city, and said, "Escape for thy life. Look not behind thee, neither stay thou in all the Plain. Escape to the mountain, lest thou be consumed."

But his wife looked back from behind him, and she became a pillar of salt.

Then the LORD rained upon Sodom and Gomorrah brimstone and fire. And he overthrew those cities, and all the inhabitants, and that which grew upon the ground.

Cities of the Plain destroyed.

And Abraham gat up early in the morning to the place where he had stood before the LORD. And he looked toward Sodom and Gomorrah. And, lo, the smoke of the land went up as the smoke of a furnace!

And when God destroyed the cities of the Plain in the which Lot dwelt, God remembered Abraham, and sent Lot out of the midst of the overthrow.

CHAPTER VII.

THE BIRTH OF ISAAC: ABRAHAM'S FAITH TESTED: DEATH OF SARAH: FINDING A WIFE FOR ISAAC.

AND the LORD visited Sarah as he had said; and Sarah bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son [a]Isaac. And Abraham circumcised his son when he was eight days old, as God had commanded him. And Abraham was an hundred years old when his son Isaac was born.

Isaac born.

And Sarah said, "God hath made me to laugh. Everyone that heareth will laugh with me. Who would have said unto Abraham, that Sarah should have borne him a son in his old age?"

And the child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son." And the thing was very grievous in Abraham's sight.

And God said unto Abraham, "Let it not be grievous in thy sight because of the lad. In all that Sarah hath said, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed."

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away. And she departed, and wandered in the wilderness of Beer-sheba. And the water in the bottle was spent, and she cast the child under one of the shrubs, and went and sat her

Hagar and Ishmael sent away.

[a] That is, *Laughter*.

down a good way off. For she said, "Let me not look upon the death of the child." And she lifted up her voice and wept.

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

And it came to pass after these things, that God did prove Abraham, and said unto him, "Abraham!" Abraham tested.

And he said, "Here am I."

And he said, "Take now thy son, thine only son, whom thou lovest, even [a] Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son. He clave the wood for the burnt offering, and rose up, and went.

On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, "Abide here with the ass, and I and the lad will go yonder; and we will worship, and come again to you."

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

And Isaac spake unto his father, and said, "My father!"

And he said, "Here am I, my son."

And he said, "Behold the fire and the wood, but where is the lamb for a burnt offering?"

[a] No "laughter" now, but weeping.

And Abraham said, "God will provide himself the lamb, my son."

And they came to the place. And Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, "Abraham, Abraham!"

And he said, "Here am I."

And he said, "Lay not thine hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns. And Abraham took the ram, and offered him for a burnt offering in the stead of his son.

And Abraham called the name of that place [a] Jehovah-jireh.

And the angel of the LORD called unto Abraham a second time out of heaven, and said, "By myself have I sworn, saith the LORD, because thou hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Abraham blessed.

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

And the life of Sarah was an hundred and seven and twenty years; and Sarah died in Hebron, in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her.

Death of Sarah.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

"I am a stranger and a sojourner with you. Give me a burying place, that I may bury my dead."

And the children of Heth answered Abraham, saying,

[a] R. V. marg., That is, *The Lord will provide.*

"Hear us, my lord. Thou art a mighty prince among us. In the choice of our sepulchers bury thy dead. None of us shall withhold from thee his sepulcher."

And Abraham bowed himself, and communed with them, saying: "Intreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath; for the full price let him give it to me for a burying place."

Now Ephron was sitting in the midst of the children of Heth. And Ephron answered,

"Nay, my lord, hear me. The field give I thee, and the cave that is therein. Bury thy dead."

And Abraham spake unto Ephron, saying,

"But if thou wilt, I pray thee, hear me. I will give thee the price of the field; take it of me, and I will bury my dead there."

The cave of Machpelah.

And Ephron answered Abraham, "My lord, hearken unto me. A piece of land worth [a] four hundred shekels of silver, what is that betwixt me and thee?"

And Abraham weighed to Ephron the silver, which he had named, four hundred shekels of silver. So the field of Ephron, which was in Machpelah, the field and the cave, were made sure unto Abraham for a possession. And Abraham buried Sarah, his wife, in the cave.

Finding a wife for Isaac.

And Abraham was old and well stricken in age. And Abraham said unto his servant, the elder of his house, that ruled over all that he had, "Put, I pray thee, thy hand under my thigh, and I will make thee swear by the LORD, the God of heaven and earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac."

And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?"

And Abraham said unto him, "Beware that thou bring not my son thither again. The LORD shall send

[a] An exorbitant price.

his angel before thee. If the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again."

And the servant took ten camels and departed, having all goodly things of his master's in his hand. And he went to Mesopotamia, unto the city of Nahor. And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water.

And he said, "O LORD, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness unto my master Abraham."

Rebekah. And behold, Rebekah, daughter of Bethuel, came out with her pitcher upon her shoulder. The damsel was very fair to look upon. And she went down to the fountain, and filled her pitcher, and came up.

And the servant ran to meet her, and said, "Give me, I pray thee, a little water."

And she said, "Drink, my lord; and I will draw water for thy camels also, until they have done drinking."

And she hasted, and emptied her pitcher into the trough, and ran again unto the well, and drew for all his camels. And the man looked steadfastly on her, holding his peace.

And as the camels had done drinking, the man took a golden ring, and two bracelets for her hands, and said, "Whose daughter art thou? Is there room in thy father's house for us to lodge in?"

And she said unto him, "I am the daughter of Bethuel, the son of Nahor. We have both straw and provender enough, and room to lodge in."

And the man bowed his head, and worshiped the LORD, and said, "Blessed be the LORD, the God of my master Abraham. The LORD hath led me to the house of my master's brethren."

And the damsel ran, and told her mother's house. And Rebekah had a brother, and his name was Laban; and when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, "Thus spake the man unto me," he [1] ran out

[1] Gen. xxiv, 29.

unto the man, and said, "Come in, thou blessed of the LORD; wherefore standest thou without? For I have prepared the house, and room for the camels."

And the man came into the house; and he ungirded his camels, and he gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat. But he said,

"I will not eat, until I have told mine errand. I am Abraham's servant. The LORD hath blessed my master greatly, and hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses; and he is become great. And Sarah, my master's wife, bare a son to my master when she was old; and unto him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell; but thou shalt go unto my father's house, and to my kindred, and take a wife for my son.' And I came this day unto the fountain, and said, 'O LORD, God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the fountain of water; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, "Give me, I pray thee, a little water of thy pitcher to drink;" and she shall say to me, "Both drink thou, and I will also draw for thy camels:" let the same be the woman whom the LORD hath appointed for my master's son.' And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder! And she went down unto the fountain, and drew. And I said unto her, 'Let me drink, I pray thee.' And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also.' And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him.' And I bowed my head, and worshiped the LORD, and blessed the LORD, the God of my master Abraham, which had led me in the right way to take my master's brother's daughter for his son. And now, if ye will deal kindly and truly with my master, tell me; and

if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said, "The thing proceedeth from the LORD. We cannot speak unto thee bad or good. Behold, Rebekah is before thee. Take her, and go, and let her be thy master's son's wife, as the LORD hath spoken."

And it came to pass that, when Abraham's servant heard their words, he bowed himself down to the earth unto the LORD. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah. He gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night.

And in the morning he said, "Send me away unto my master."

And her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go."

And he said unto them, "Hinder me not, seeing the LORD hath prospered my way. Send me away that I may go to my master."

And they said, "We will call the damsel, and inquire at her mouth."

And they called Rebekah, and said unto her, "Wilt thou go with this man?"

And she said, "I will go."

And Rebekah arose, and her nurse, and her damsels, and they rode upon the camels, and followed the man.

The meeting of Isaac and Rebekah.

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. And she said unto the servant, "What man is this that walketh in the field to meet us?"

And the servant said, "It is my master." And she took her veil, and covered herself.

And the servant told Isaac all things that he had done. And Isaac took Rebekah, and brought her into his mother Sarah's tent, and she became his wife; and he loved her. And Isaac was comforted after his mother's death.

CHAPTER VIII.

DEATH OF ABRAHAM: HISTORY OF ISAAC: EARLY LIFE OF JACOB AND ESAU.

AND Abraham gave all that he had unto Isaac.

And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. And Abraham gave up the ghost, and died, an old man, and full of years; and was gathered to his people. And Isaac and Ishmael, his sons, [a] buried him in the cave of Machpelah, in the field of Ephron the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth. There was Abraham buried, and Sarah his wife.

Death of Abraham.

And it came to pass after the death of Abraham, that God blessed Isaac, his son. [1] And the man waxed great, and grew more and more; and he had flocks and herds, and a great household.

[2] Isaac was forty years old when he took Rebekah to be his wife. And Isaac intreated the LORD for his wife, because she was barren. And Rebekah bare twins, [b] Jacob and Esau.

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. Now Isaac loved Esau, because he did eat of his venison; and Rebekah loved Jacob.

Jacob and Esau.

And Jacob sod pottage; and Esau came in from the field, and he was faint. And Esau said unto Jacob,

"Feed me, I pray thee, with that same red pottage; for I am faint." Therefore was his name called [c] Edom.

[1] Gen. xxvi, 13.
[2] Gen. xxv, 20.

[a] Gen. xlix, 29–32. [b] R. V. marg., That is, *One who supplants*. [c] R. V. marg., That is, *Red*.

And Jacob said, "Sell me this day thy birthright."

Jacob bargains for the birthright.

And Esau said, "Behold, I am at the point to die, and what profit shall the birthright do me?" And he sold his birthright unto Jacob. So Esau despised his birthright.

And when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his elder son, and said unto him, "My son!"

Jacob secures the firstborn's blessing by deceit.

And Esau said, "Here am I."

And he said, "Behold now, I am old, I know not the day of my death. Take thy bow, and go out to the field, and take me venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spake to Esau, his son. And Esau went to the field to hunt for venison. And Rebekah spake unto Jacob, her son, saying, "Behold, I heard thy father speak unto Esau, saying, 'Bring me venison, that I may eat, and bless thee.' Now therefore, my son, fetch me two good kids of the goats. I will make savory meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, and bless thee before his death."

And Jacob said to his mother, "Behold, Esau is a hairy man, and I am a smooth man. My father will feel me, and I shall seem to him a deceiver."

And his mother said unto him, "Only obey my voice, and go fetch me them."

And he went, and brought them to his mother; and she made savory meat, such as his father loved. And Rebekah took the goodly raiment of Esau, and put them upon Jacob; and she put the skins of the kids upon his hands, and upon the smooth of his neck; and she gave the savory meat and bread, which she had prepared, into the hand of Jacob. And he came unto his father, and said, "My father!"

And Isaac said, "Here am I. Who art thou, my son?"

And Jacob said, "I am Esau, thy firstborn. I have done according as thou badest me. Arise, I pray thee, and eat of my venison, that thy soul may bless me."

And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."

And Jacob went near unto Isaac his father, and he felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he discerned him not, because his hands were hairy, as his brother Esau's hands.

And his father Isaac said unto him, "Come near now, and kiss me, my son."

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said,

"See! The smell of my son
Is as the smell of a field which the LORD hath blessed.
God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine.
Let peoples serve thee,
And nations bow down to thee."

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of his father, that Esau, his brother, came in from his hunting. He also made savory meat, and brought it unto his father, and said, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

And his father said unto him, "Who art thou?"

And he said, "I am thy son, thy firstborn, Esau."

And Isaac trembled very exceedingly, and said, "Who then is he that hath taken venison, and brought it me, and I have eaten before thou camest, and have blessed him?"

And when Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said, "Bless me, even me also, O my father."

And he said, "Thy brother came with guile, and hath taken away thy blessing."

And Esau said, "Is not he rightly named [a] Jacob? for he hath supplanted me these two times. He took away my birthright, and, behold, now he hath taken away my blessing."

[a] *Jacob* means in Heb. *Supplanter.*

And Esau said unto his father, "Hast thou but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice, and wept.

And Isaac, his father, answered and said unto him,

"Behold, of the fatness of the earth shall be thy dwelling,
And of the dew from heaven above;
And by thy sword shalt thou live, and shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck."

Esau's hatred. And Esau hated Jacob, and said in his heart, "The days of mourning for my father are at hand; then will I slay Jacob."

And the words of Esau were told to Rebekah. And she sent and called Jacob, and said unto him, "Behold, thy brother Esau doth comfort himself, purposing to kill thee. Now therefore, my son, arise, flee thou to Laban, my brother, to Haran, and tarry with him a few days, until thy brother's anger turn away from thee, and he forget that which thou hast done to him. Then will I send, and fetch thee from thence. Why should I be bereaved of you both in one day?"

And Rebekah said unto Isaac, "I am weary of my life [a] because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, the daughters of the land, what good shall my life do me?"

And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, and take thee a wife from the daughters of [b] Laban, thy mother's brother. And God bless thee."

And Jacob went out from Beer-sheba toward Haran.

Jacob's flight. And he lighted upon a certain place, and tarried there all night, because the sun was set. And he took one of the stones of the place, and

Jacob's ladder. put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached

[a] Gen. xxvi. 34, 35. [b] Gen. xxiv, 29.

to heaven; and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said,

"I am the LORD, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west and the east, to the north and the south: and in thee and thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land. I will not leave thee."

And Jacob awaked out of his sleep, and he said, "Surely the LORD is in this place, and I knew it not."

And he was afraid, and said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place [a] Beth-el. But the name of the city was Luz at the first.

And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the LORD be my God, and this stone, which I have set up for a pillar, shall be God's house. And of all that thou shalt give me I will surely give [b] the tenth unto thee."

Jacob promises the tenth.

[a] R. V. marg., That is, *The house of God.* [b] Gen. xiv, 20; Lev. xxvii, 30.

CHAPTER IX.

JACOB IN PADDAN-ARAM.

THEN Jacob went on his journey, and came into the land of the children of the east. And he looked, and behold a well in the field, and, lo, three flocks of sheep lying by it; for out of that well they watered the flocks. And the stone upon the well's mouth was great.

And he said unto them, "My brethren, whence be ye?"

And they said, "Of Haran."

And he said, "Know ye Laban?"

And they said, "We know him; and, behold, Rachel, his daughter, cometh."

While he yet spake with them, Rachel came with her father's sheep; for she kept them. And when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep, Jacob went near, and rolled the stone from the well's mouth, and watered the flock. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was Rebekah's son; and she ran and told her father. And Laban ran to meet him, and embraced him, and kissed him, and brought him to his house, and said unto him, "Surely thou art my bone and my flesh." And he abode with him the space of a month.

Jacob meeting Rachel.

And Laban said unto Jacob, "Because thou art my brother, shouldst thou therefore serve me for naught? Tell me, what shall thy wages be?"

And Laban had two daughters, Leah and Rachel. Leah's eyes were tender, but Rachel was beautiful and well favored.

And Jacob said, "I will serve thee seven years for Rachel, thy younger daughter."

And Laban said, "It is better that I give her to thee than to another. Abide with me."

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, "Give me my wife, for my days are fulfilled." Great love for Rachel.

And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah, his daughter, and brought her to Jacob.

And Laban gave unto Leah Zilpah for an handmaid. Marriage with Leah and Rachel.

And it came to pass that in the morning, behold, it was Leah!

And he said to Laban, [a] "What is this thou hast done? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?"

And Laban said, "It is not so done in our place, to give the younger before the firstborn. Fulfill the week of this one, and we will give thee the other also for the service which thou shalt serve me with yet seven other years."

And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife. And Laban gave Rachel Bilhah to be her handmaid.

And Jacob loved Rachel more than Leah, and served with him yet other seven years.

[1] Now the sons of Jacob were twelve: the sons of Leah, Reuben, Jacob's firstborn, and Simeon and Levi and Judah and Issachar and Zebulun, [2] and afterward she bare a daughter and called her name Dinah; [3] the sons of Rachel, Joseph and Benjamin; the sons of Bilhah, Rachel's handmaid, Dan and Naphtali; the sons of Zilpah, Leah's handmaid, Gad and Asher. Jacob's children.

And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go unto mine own country. Give me my wives and my children, for whom I have served thee, and let me go."

And Laban said unto him, "Tarry now, for the LORD

[1] Gen. xxxv, 23. [2] Gen. xxx, 21. [3] Gen. xxxv, 24.

[a] Retribution. See chap. xxvii.

hath blessed me for thy sake. Appoint me thy wages, and I will give it."

And Jacob said unto him, "Thou knowest how I have served thee, and how thy cattle hath fared with me. It was little which thou hadst before I came, and it hath increased into a multitude. And now when shall I provide for mine own house also?"

And he said, "What shall I give thee?"

Jacob gaining riches.

And Jacob said, "If thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to-day, and all the brown cattle among the sheep, and the spotted and speckled among the goats; of such shall be my hire."

And Laban said, "Let it be according to thy word."

And Laban removed that day the goats that were streaked and spotted, and every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob. And Jacob fed the rest of Laban's flocks.

And Jacob increased exceedingly, and the flocks brought forth cattle, streaked and spotted. The man had large flocks, and maidservants and menservants, and camels and asses.

And he heard Laban's sons saying, "Jacob hath taken away all that was our father's. Of that which was our father's hath he gotten all this glory." And Jacob beheld the countenance of Laban, and, behold, it was not toward him as beforetime.

And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, "I see your father's countenance, that it is not toward me as beforetime. But the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. And the angel of God said unto me in a dream, 'Arise, get thee out from this land, and return unto the land of thy nativity.'"

And Rachel and Leah said unto him, "Whatsoever God hath said unto thee, do."

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his substance which he had gathered, to go to Isaac, his father, unto the land of Canaan.

Jacob's escape from Laban.

Now Laban was gone to shear his sheep. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey, and overtook him in the mountain of Gilead. And God came to Laban in a dream of the night, and said unto him, "Take heed that thou speak not to Jacob either good or bad."

And Laban came up with Jacob, and said, "What hast thou done, that thou hast stolen away unawares, and carried away my daughters as captives of the sword? Wherefore didst thou not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp; and hast not suffered me to kiss my sons and my daughters? Now hast thou done foolishly. It is in the power of my hand to do you hurt; but the God of your father spake unto me yesternight, saying, 'Take heed that thou speak not to Jacob either good or bad.'"

And Jacob answered and said to Laban, "Because I was afraid, lest thou shouldst take thy daughters from me by force."

And Jacob was wroth, and said to Laban, "What is my trespass? What is my sin, that thou hast hotly pursued after me? This twenty years have I been with thee. Thy ewes and thy she goats have not cast their young, and the rams of thy flocks have I not eaten. That which was torn of beasts, I bare the loss of it. Of my hand didst thou require it, whether stolen by day or stolen by night. In the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. These twenty years have I served thee, fourteen years for thy two daughters, and six for thy flock; and thou hast changed my wages ten times. Except the God of my father had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight."

And Laban answered and said unto Jacob, "The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine. And what can I do this day unto these my daughters, or unto their children which they have borne? Now come, let us make a covenant, I and thou; and let it be for a witness between me and thee."

Covenant between Jacob and Laban.

And Jacob took a stone, and set it up for a pillar, and said unto his brethren, "Gather stones." And they took stones, and made an heap.

And Laban said, "This heap is a witness between me and thee this day." Therefore was the name of it called [a] Galeed; and [b] Mizpah, for he said, "The LORD watch between me and thee, when we are absent one from another."

And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread. And they did eat bread, and tarried all night in the mountain. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. And Laban departed, and returned unto his place.

And Jacob went on his way, and the angels of God met him. And Jacob said, when he saw them, "This is God's host." And he called the name of that place [c] Mahanaim.

[a] R. V. marg., That is, *The heap of witness*, in Heb. [b] R. V. marg., That is, *The watchtower*. [c] R. V. marg., That is, *Two hosts*.

CHAPTER X.

JACOB MEETING ESAU.

AND Jacob sent messengers before him to Esau, his brother, unto the land of Seir, the field of Edom, saying, "Thus shall ye say unto my lord Esau, 'Thus saith thy servant Jacob, "I have sojourned with Laban, and stayed until now; and I have oxen, and asses and flocks, and menservants and maidservants; and I have sent to tell my lord, that I may find grace in thy sight."'" Jacob meeting Esau.

And the messengers returned, saying, "We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him."

Then Jacob was greatly afraid and distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two companies, and said, "If Esau come to the one company, and smite it, then the company which is left shall escape."

And Jacob said, "O God of my father Abraham, and God of my father Isaac, O LORD, which saidst unto me, 'Return unto thy country, and to thy kindred, and I will do thee good,' I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother Esau; for I fear him, lest he come and smite me, and the mother with the children. And thou saidst, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'" Jacob's prayer.

And he took a present for Esau, his brother; two hundred and twenty goats, two hundred ewes and twenty rams, thirty milch camels with their colts, fifty cattle, and thirty asses. And he delivered them into the

hand of his servants, every drove by itself; and said unto his servants, "Pass over before me, and put a space betwixt drove and drove."

And he commanded the foremost, saying, "When Esau, my brother, meeteth thee, and asketh thee, saying, 'Whose art thou? Whither goest thou? Whose are these before thee?' then thou shalt say, 'They be [a] thy servant Jacob's; it is a present unto my lord Esau. And, behold, also he is behind us.'" And so commanded he the second, and the third, and all that followed the droves; for he said, "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."

So the present passed over before him. And he rose up that night, and took his two wives, and his two handmaids and his eleven children, and sent them over the brook.

Jacob wrestling with the angel.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

And the man said, "Let me go, for the day breaketh."

And Jacob said, "I will not let thee go, except thou bless me."

And he said unto him, "What is thy name?"

And he said, "Jacob."

And he said, "Thy name shall be called no more Jacob, but [b] Israel; for as a prince hast thou power with God and with men, and hast prevailed."

And Jacob asked him, and said, "Tell me, I pray thee, thy name."

And he said, "Wherefore is it that thou dost ask after my name?" And he blessed him there.

And Jacob called the name of the place [c] Peniel. "For" said he, "I have seen God face to face, and my life is preserved."

[a] Jacob relinquishes the birthright. [b] R.V. marg., That is, *He who striveth with God.* [c] R. V. marg., That is, *The face of God.*

And the sun rose upon him as he passed over Peniel, and he halted upon his thigh. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day.

And Jacob lifted up his eyes, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah and Rachel, and unto the two handmaids. And he put Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him ; and they wept.

Jacob's submission to Esau.

And Esau lifted up his eyes, and saw the women and the children, and said, "Who are these with thee?"

And he said, "The children which God hath graciously given thy servant."

And the handmaids came near, they and their children, and they bowed themselves. And Leah also and her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

And Esau said, "What meanest thou by all this company which I met?"

And he said, "To find grace in the sight of my lord."

And Esau said, "I have enough ; my brother, let that thou hast be thine."

And Jacob said, "Nay, I pray thee, take my gift." And he urged him, and he took it.

And Esau said, "Let us take our journey, and I will go before thee."

And he said unto him, "My lord knoweth that the children are tender, and the flocks and herds. If they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according to the pace of the cattle and children, until I come unto my lord unto Seir."

So Esau returned that day on his way unto Seir.

CHAPTER XI.

JACOB SETTLING IN CANAAN: JOSEPH'S DREAMS: JOSEPH SOLD INTO EGYPT.

AND Jacob journeyed to Succoth, and built him an house, and made booths for his cattle. Therefore the name of the place is called [a] Succoth.

And God said unto Jacob, "Arise, go up to Beth-el, and dwell there; and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau, thy brother."

Then Jacob said unto his household, and to all that were with him, "Put away the strange gods that are among you, and purify yourselves, and change your garments. And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Jacob journeying in Canaan.

And they gave unto Jacob all the strange gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he and all the people that were with him.

And he built there an altar, and called the place [b] El-beth-el; because there God was revealed unto him, when he fled from the face of his brother.

And Deborah, Rebekah's nurse, died, and she was buried below Beth-el under the oak; and the name of it was called [c] Allon-bacuth.

And God appeared unto Jacob again, and blessed him. And God said unto him, "I am God Almighty. Thy

[a] R. V. marg., That is, *Booths.* [b] R. V. marg., That is, *The God of Beth-el.* [c] R. V. marg., That is, *The oak of weeping.*

name shall not be called any more Jacob, but Israel. A nation shall be of thee; and the land which I gave unto Abraham and Isaac, to thee will I give it, and to thy seed after thee."

And God went up from him. And Jacob set up a pillar in the place where he spake with him, a pillar of stone; and he poured out a drink offering and oil thereon.

And they journeyed from Beth-el.

And Rachel bare another son, and his father called him [a] Benjamin. And Rachel died, and was buried in the way to Ephrath (the same is Bethlehem). And Jacob set up a pillar upon her grave; the same is the "Pillar of Rachel's grave" unto this day. Rachel's death.

And Israel journeyed, and came unto Isaac, his father, to Mamre, to Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days. And Esau and Jacob, his sons, buried him. Isaac's death.

And Jacob dwelt in the land of Canaan. These are the generations of Jacob. Joseph, [b] being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of his father's wives. And Joseph brought the evil report of them unto his father.

Now Israel loved Joseph more than all his children, because he was the son of his old age. And he made him a coat of many colors. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren. And he said unto them, "Hear, I pray you, this dream which I have dreamed. We were binding sheaves in the field, and, lo, my sheaf arose, and stood upright; and your sheaves stood round about, and made obeisance to my sheaf." Joseph's dreams.

And his brethren said to him, "Shalt thou indeed

[a] R. V. marg., That is, *The son of the right hand.* [b] Isaac was one hundred and sixty-eight years old, Jacob one hundred and eight, Benjamin ten or eleven.

reign over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it to his brethren, and said, "I have dreamed yet a dream. Behold, the sun and the moon and the eleven stars made obeisance to me."

And he told it to his father. And his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

And his brethren envied him; but his father kept the saying in mind.

And Israel said unto Joseph, "Do not thy brethren feed the flock in Shechem? Go now, see whether it be well with thy brethren and the flocks; and bring me word again."

So he went after his brethren. And they saw him afar off. And they said one to another, "Behold, this dreamer cometh. Come now therefore, let us slay him, and cast him into one of the pits, and we will say, 'An evil beast hath devoured him!' And we shall see what will become of his dreams."

Plot to kill Joseph.

And [a] Reuben heard it, and said, "Let us not take his life. Cast him into this pit that is in the wilderness, but lay no hand upon him;" that he might deliver him out of their hand, to restore him to his father.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors, and took him, and cast him into the pit. The pit was empty, there was no water in it. And they sat down to eat bread. And they lifted up their eyes and looked, and, behold, a traveling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, "What profit is it if we slay our brother? Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother."

[a] The firstborn.

And his brethren hearkened unto him. And they drew up Joseph out of the pit, and [a] sold him to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. Joseph sold.

And Reuben returned unto the pit, and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, "The child is not! And I, whither shall I go?"

And they took Joseph's coat, and killed a goat, and dipped the coat in the blood, and brought it to their father, and said, "This have we found. Know now whether it be thy son's coat or not."

And he knew it, and said, "It is my son's coat. An evil beast hath devoured him. Joseph is without doubt torn in pieces." And Jacob rent his garments, and put sackcloth upon his loins, and mourned many days. And all his sons and daughters rose up to comfort him, but he refused to be comforted. And he said, "I will go down to the grave to my son mourning." Jacob's grief.

[a] Gen. xlii, 21.

CHAPTER XII.

JOSEPH IN EGYPT: THE SLAVE AND THE PRINCE.

AND the Midianites sold Joseph unto Potiphar, the captain of the guard, an officer of Pharaoh's. [1]And the LORD was with Joseph, and he was a prosperous man. And his master saw that the LORD was with him; and

Joseph prospering.

Joseph found grace in his sight, and he made him overseer over his house. And the LORD blessed the Egyptian's house for Joseph's sake; and he left all that he had in Joseph's hand. He knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

And it came to pass after these things, that his master's wife tempted Joseph. But he refused, and said unto his master's wife, "Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand; neither hath he kept back anything from me. How then can I do this great wickedness, and sin against God?"

And as she spake to Joseph day by day, he hearkened

Joseph resisting temptation.

not unto her. And it came to pass about this time, that he went into the house to do his work, and she caught him by his garment. And he left his garment in her hand, and fled. And she laid up his garment by her, until his master came home; and she spake unto him, saying, "The Hebrew servant came in unto me to mock me!"

And when his master heard the words of his wife, his wrath was kindled, and he took him and put him into the prison. But the LORD was with Joseph, and gave

Joseph in prison.

him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer

[1] Gen. xxxix, 2.

of it. He looked not to anything that was under his hand; because the LORD was with Joseph, and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord, the king. And Pharaoh was wroth, and put them in the ward in the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them.

And they dreamed a dream, both of them in one night. Interpreting dreams.

And Joseph came in in the morning, and saw them, and, behold, they were sad. And he asked, "Wherefore look ye so sadly to-day?"

And they said unto him, "We have dreamed a dream, and there is no interpreter of it."

And Joseph said, "Do not interpretations belong to God? Tell me it, I pray you."

And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me; and in the vine were three branches; and it budded, and its blossoms shot forth, and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

And Joseph said unto him, "This is the interpretation of it: The three branches are three days. Within three days shall Pharaoh lift up thine head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, three baskets of white bread were on my head."

And Joseph answered and said, "The three baskets are three days. Yet within three days shall Pharaoh

lift up thy head from off thee, and shall hang thee on a tree."

And the third day, which was Pharaoh's birthday, he made a feast unto all his servants; and he restored the chief butler unto his butlership again, but he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

Pharaoh dreams.

And it came to pass at the end of two full years, that Pharaoh dreamed. And he slept and dreamed the second time. And in the morning his spirit was troubled; and he sent and called for all the magicians and wise men of Egypt, and told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker; and we dreamed a dream in one night, I and he. And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams. And it came to pass, as he interpreted, so it was."

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh.

Joseph before Pharaoh.

And Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it. I have heard say of thee, that when thou hearest a dream thou canst interpret it."

And Joseph answered Pharaoh, saying, "It is not in me. God shall give Pharaoh an answer of peace."

And Pharaoh spake unto Joseph, "In my dream, behold, I stood upon the brink of the [a] river; and there came up out of the river seven fat kine, fatfleshed and well favored; and they fed in the reed grass. And, behold, seven other kine came up after them, poor and very ill favored, such as I never saw in all the land of Egypt for badness. And the lean kine did eat up the

[a] R. V. marg., That is, the Nile.

first seven fat kine; and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven good ears."

And Joseph said unto Pharaoh, "What God is about to do he hath declared unto Pharaoh. The seven good kine are seven years, and the seven good ears are seven years; the dream is one. And the seven lean kine, and the seven empty ears blasted with the east wind, they shall be seven years of famine. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land. And the dream was doubled unto Pharaoh, because the thing is established, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt; and let him appoint overseers over the land; and let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh. And that food shall be for store against the seven years of famine, that the land perish not through the famine."

The famine foretold.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, "Can we find such a one as this, a man in whom the Spirit of God is?"

And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled. Only in the throne will I be greater than thou."

And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and made him to ride in the

Joseph exalted.

second chariot which he had. And they cried before him, "Bow the knee!" And he set him over all the land of Egypt.

And Pharaoh gave him to wife Asenath, the daughter of Poti-pherah, priest of On. And Joseph went out over the land of Egypt. Joseph was [a] thirty years old when he stood before Pharaoh, king of Egypt.

Laying up food.

And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, and laid it up in the cities. Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came. And Joseph called the name of the firstborn [b] Manasseh. "For God," said he, "hath made me forget all my toil, and all my father's house." And the name of the second called he [c] Ephraim. "For God hath made me fruitful in the land of my affliction."

And the seven years of plenty came to an end; and the seven years of famine began to come, according as Joseph had said. And there was famine in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians, "Go unto Joseph."

And Joseph opened the storehouses, and sold unto the Egyptians.

And the famine was sore in all the earth, and all countries came into Egypt to Joseph for to buy corn.

[a] Luke iii, 23. [b] R. V. marg., That is, *Making to forget.* [c] R. V. marg., From a Heb. word, *Making to be fruitful.*

CHAPTER XIII.

JOSEPH AND HIS BRETHREN IN EGYPT.

NOW Jacob saw that there was corn in Egypt. And Jacob said unto his sons, "Why do ye look one upon another? Behold, I have heard that there is corn in Egypt. Get you down thither and buy, that we may live, and not die."

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest mischief befall him."

And Joseph was the governor over the land; he it was that sold to all people. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and knew them, [1]and remembered the dreams which he had dreamed of them; [2]but he made himself strange unto them, and spake roughly, and said, "Whence come ye?"

Joseph's brethren visit Egypt.

And they said, "From the land of Canaan to buy food."

And Joseph said, "Ye are spies. To see the nakedness of the land ye are come."

And they said unto him, "Nay, my lord, but to buy food are thy servants come. We are twelve brethren, the sons of one man in the land of Canaan. And, behold, the youngest is this day with our father, and one is not."

And Joseph said unto them, "By the life of Pharaoh surely ye are spies." And he put them all together into ward three days.

And Joseph said unto them the third day, "This do, and live; for I fear God. If ye be true men, let one of your brethren be bound; but go ye, carry corn for the famine of your houses; and bring your youngest brother unto me. So shall your words be verified, and ye shall not die."

[1]Gen. xlii, 9. [2]Gen. xlii, 7.

Remorse of Joseph's brethren.

And they said one to another, "We are verily guilty concerning our brother Joseph, in that we saw the distress of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us."

And Reuben answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child;' and ye would not hear? Therefore, behold, his blood is required."

And they knew not that Joseph understood them; for there was an interpreter between them. And Joseph turned himself about from them, and wept; and he returned to them, and took Simeon from among them, and bound him before their eyes.

Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way.

And they laded their asses with their corn, and departed.

And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, "My money is restored. Lo, it is even in my sack."

And their heart failed them, and they turned trembling one to another, saying, "What is this that God hath done unto us?"

Return of Joseph's brethren.

And they came unto Jacob, their father, unto the land of Canaan, and told him all that had befallen them, saying, "The man, the lord of the land, spake roughly with us, and took us for spies, and said unto us, 'Bring your youngest brother unto me. Then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.'"

And as they emptied their sacks, behold, every man's bundle of money was in his sack! And when they saw their bundles of money, they were afraid.

And Jacob, their father, said unto them, "Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me."

And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee. Deliver him into my hand, and I will bring him to thee again."

And Jacob said, "My son shall not go down with you; for his brother is dead, and he only is left. If mischief befall him by the way, then shall ye bring down my gray hairs with sorrow to the grave."

And the famine was sore in the land. And when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

And Judah spake unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother Benjamin with us, we will go down and buy thee food; but if thou wilt not send him, we will not go down."

And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

And they said, "The man asked straitly concerning ourselves and our kindred, saying, 'Is your father yet alive? Have ye another brother?' And we told him. Could we in anywise know that he would say, 'Bring your brother down?'"

And Judah said unto Israel, his father, "Send the lad with me, and we will arise and go; that we may live, and not die, we and thou and our little ones. I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let me bear the blame forever. For except we had lingered, surely we had now returned a second time."

And their father Israel said unto them, "If it be so now, do this: Take of the choice fruits of the land in your vessels, and carry the man a present, a little balm, and honey, spicery and myrrh, nuts, and almonds. And take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again; and God Almighty give you mercy before the man, that he may release unto

you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved."

The second visit to Egypt.

And the men took that present, and double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the steward of his house, "Make ready, for the men shall dine with me at noon."

Dining at Joseph's house.

And the man did as Joseph bade, and brought the men into Joseph's house. And they were afraid, and said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen."

And they came near to the steward of Joseph's house, and said, "Oh my lord, we came down the first time to buy food. And when we came to the lodging place, we opened our sacks, and, behold, every man's money was in the mouth of his sack! And we have brought it again in our hand. And other money have we brought to buy food. We know not who put our money in our sacks."

And he said, "Peace be to you; fear not. Your God, and the God of your father, hath given you treasure in your sacks. I had your money."

And he brought Simeon out unto them. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there. And when Joseph came they brought him the present, and bowed down themselves to him to the earth.

And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive?"

And they said, "Thy servant our father is well."

And he lifted up his eyes, and saw Benjamin, his brother, his mother's son, and said, "Is this your youngest brother, of whom ye spake unto me? God be gracious unto thee, my son."

And Joseph made haste, and sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and refrained himself,

and said, "Set on bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marveled one with another. And he sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs.

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money."

And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses.

Departure and pursuit.

And when they were not yet far off, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh? Ye have done evil in so doing.'"

And he overtook them, and he spake unto them these words.

And they said unto him, "Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen."

Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city, and came to Joseph's house; and they fell before him on the ground.

And Joseph said unto them, "What deed is this that ye have done?"

And Judah said, "What shall we say unto my lord? How shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found."

And Joseph said, "God forbid that I should do so. The man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father."

Judah's touching explanation.

Then Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak a word, and let not thine anger burn against thy servant. My lord asked his servants, saying, 'Have ye a father, or a brother?' And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.' And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' And we said unto my lord, 'The lad cannot leave his father; for if he should leave his father, his father would die.' And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.' And it came to pass when we came up unto my father, we told him the words of my lord. And our father said, 'Go again, buy us a little food.' And we said, 'We cannot go down. For we may not see the man's face, except our youngest brother be with us.' And my father said unto us, 'Ye know that my wife bare me two sons; and the one went out from me, and I said, "Surely he is torn in pieces;" and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.' Now therefore when I come to my father, and he seeth that the lad be not with us, [1] he will die, [2] seeing that his life is bound up in the lad's life. Now therefore, let me, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with

[1] Gen. xliv, 31. [2] Gen. xliv, 30.

his brethren. For how shall I go up to my father, and the lad be not with me?"

Then Joseph could not refrain himself. And he cried, "Cause every man to go out from me." And he wept aloud; and the Egyptians heard, and the house of Pharaoh heard.

And Joseph said unto his brethren, "I am Joseph! Doth my father yet live?"

Joseph makes himself known.

And his brethren could not answer him; for they were troubled.

And Joseph said, "Come near to me, I pray you." And they came near.

And he said, "I am Joseph, your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and there are yet five years in the which there shall be neither plowing nor harvest. And God sent me before you to save you alive by a great deliverance. It was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, "God hath made me lord of all Egypt. Come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and be near unto me, and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou and thy household, and all that thou hast."' And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren; and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come;" and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, "Say unto thy breth-

ren, 'This do ye: Lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.'"

Pharaoh's kind message.

And Joseph gave them wagons, and provision for the way. To each man he gave changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent ten asses laden with the good things of Egypt, and ten asses laden with corn and bread and victual for the way. So he sent his brethren away, and they departed. And he said unto them, "See that ye fall not out by the way."

Carrying good news to Jacob.

And they went up out of Egypt, and came into the land of Canaan unto Jacob, their father. And they told him, saying, "Joseph is yet alive, and he is ruler over all the land of Egypt." And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived; and he said, "It is enough; Joseph my son is yet alive. I will go and see him before I die."

CHAPTER XIV.

JACOB'S DESCENT INTO EGYPT: HIS DEATH AND BURIAL: JOSEPH'S LAST DAYS.

AND Israel took his journey with all he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob! I am God, the God of thy father. Fear not to go down into Egypt; for [a] I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again; and Joseph shall put his hands upon thine eyes." Jacob's sacrifice and vision.

And Jacob rose up from Beer-sheba. And his sons carried Jacob, their father, and their little ones, and their wives, in the wagons which Pharaoh had sent. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed; his sons, and his sons' sons, his daughters, and his sons' daughters. All the souls of the house of Jacob, which came into Egypt, were threescore and ten.

And Joseph made ready his chariot, and went up to meet his father. And he fell on his neck, and wept on his neck a good while. Meeting with Joseph.

And Israel said unto Joseph, "Now let me die, since I have seen thy face, that thou art yet alive."

And Joseph said unto his brethren, and unto his father's house, "I will go up, and tell Pharaoh. And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?' that ye shall say, 'Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers;' that ye may dwell in the land of Goshen."

[a] The reason for the stay in Egypt.

[a] For every shepherd is an abomination unto the Egyptians.

Then Joseph went in and told Pharaoh, and said, "My father and my brethren are come out of the land of Canaan; and, behold, they are in the land of Goshen." And from among his brethren he took five men, and presented them unto Pharaoh.

Interviews with Pharaoh.

And Pharaoh said unto his brethren, "What is your occupation?"

And they said unto Pharaoh, "Thy servants are shepherds, both we, and our fathers."

And Pharaoh spake unto Joseph, saying, "The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell. And if thou knowest any [b] able men among them, then make them rulers over my cattle."

And Joseph brought in Jacob, his father, and set him before Pharaoh. And Pharaoh said unto Jacob, "How many are the days of the years of thy life?"

And Jacob said unto Pharaoh, "The days of the years of my [c] pilgrimage are an hundred and thirty years. Few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their [c] pilgrimage." And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

And Joseph gave his father and brethren a possession in the land of Egypt, in the best of the land, in Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen years; so the years of his life were an hundred forty and seven years.

[a] Not to this king, one of the usurping "Kyksos," or shepherd kings, but to the people. [b] R. V. marg., Or, *men of activity*. [c] R. V. marg., Or, *sojournings*.

And one said to Joseph, "Behold, thy father is sick." And Joseph took with him his two sons, Manasseh and Ephraim. And one told Jacob, "Behold, thy son Joseph cometh." And he strengthened himself, and sat upon the bed.

Jacob blesses Joseph's sons.

And Jacob said unto Joseph, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, 'Behold, I will make of thee a company of peoples, and will give this land to thy seed after thee for an everlasting possession.' And now thy two sons, which were born unto thee in the land of Egypt before I came unto thee, are mine. Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. And as for me, when I came from Paddan, Rachel died in the land of Canaan in the way, and I buried her there in the way to Bethlehem."

And Israel beheld Joseph's sons, and said, "Who are these?" [1] Now the eyes of Israel were dim for age.

[2] And Joseph said, "They are my sons, whom God hath given me here."

And he said, "Bring them, I pray thee, unto me, and I will bless them." And he kissed them, and embraced them, and said unto Joseph, "I had not thought to see thy face, and, lo, God hath let me see thy seed also."

And Joseph took them both, and brought them near. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, [a] guiding his hand wittingly; for Manasseh was the firstborn. [3] And it displeased Joseph; and he held up his father's hand, to remove it from Ephraim's unto Manasseh's head. And Joseph said, "Not so, my father. This is the firstborn; put thy right hand upon his head."

And his father refused, and said, "I know it, my son, I know it. He also shall be great; howbeit his younger brother shall be greater than he."

[4] And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the

[1] Gen. xlviii, 10. [3] Gen. xlviii, 17. | [a] R. V. marg., Or, *crossing his hands.*
[2] Gen. xlviii, 9. [4] Gen. xlviii, 15. |

angel which hath redeemed me from all evil, bless the lads! And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." And he set Ephraim before Manasseh.

And Israel said unto Joseph, "Behold, I die; but God shall be with you, and bring you again unto the land of your fathers."

And Jacob called his sons together, and blessed them, every one according to his blessing. And he charged them, and said unto them, "I am to be gathered unto my people. Bury me with my fathers in the cave of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought from Ephron, the Hittite, for a burying place. [a] There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife; and there I buried Leah."

Death of Jacob.

And when Jacob had made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants, the physicians, to embalm his father. And forty days were fulfilled for him; for so are fulfilled the days of embalming. And the Egyptians wept for him threescore and ten days.

And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, "If now I have found grace in your eyes, speak in the ears of Pharaoh, saying, 'My father made me swear, saying, "Lo, I die. In my grave which I [b] have digged for me in the land of Canaan, there shalt thou bury me." Now therefore let me go up, I pray thee, and bury my father, and I will come again.'"

And Pharaoh said, "Go."

And Joseph went to bury his father; and with him went up all the servants of Pharaoh, the elders of his house and of the land of Egypt, and all the house of

[a] There is a strong probability that this cave has never been disturbed.
[b] R. V. marg., Or, *bought*.

Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen, a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation. And he made a mourning for his father seven days.

Jacob's burial in Machpelah.

And his sons carried him into the land of Canaan, and buried him in the cave of Machpelah.

And Joseph returned into Egypt, he and his brethren, and all that went up with him, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him."

And they sent a message unto Joseph, saying, "Thy father did command before he died, saying, 'Say unto Joseph, "Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil."' And now, we pray thee, forgive the transgression of the servants of the God of thy father." And his brethren also went and fell down before his face; and they said, "Behold, we be thy servants."

And Joseph wept, and said unto them, "Fear not. Am I in the place of God? As for you, ye meant evil against me; but God meant it for good, to save much people alive. Now therefore fear ye not. I will nourish you, and your little ones."

Joseph's kindness.

And he comforted them, and spake [a] kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house. And Joseph lived an hundred and ten years, and saw Ephraim's children of the third generation. The children also of Machir, the son of Manasseh, were born upon Joseph's knees.

And Joseph said unto his brethren, "I die; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob."

[a] R. V. marg., Heb. *to their heart.*

And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."

Death of Joseph.

So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

EXODUS.

CHAPTER I.

THE OPPRESSION OF THE ISRAELITES: EARLY DAYS AND CALL OF MOSES.

AND the children of Israel were fruitful, and increased abundantly, and waxed exceeding mighty; and the land was filled with them.

Israel's rapid increase.

Now there, arose a [a] new king over Egypt, which knew not Joseph; and he said unto his people, "Behold, the people of the children of Israel are more and mightier than we. Come, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land."

A hostile king.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and spread abroad. And the Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field.

Taskmasters over Israel.

And the king of Egypt spake to the Hebrew midwives to kill all the men children of the Hebrew women; but the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the people multiplied, and waxed very mighty.

Danger of male children.

And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

[a] Rameses the Great.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bare a son. And when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took an ark of bulrushes, and daubed it with [a] pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him.

Moses' childhood.

And the daughter of Pharaoh came down to bathe at the river; and she saw the ark among the flags, and she sent her handmaid to fetch it. And she opened it, and saw the child; and, behold, the babe wept.

And she had compassion on him, and said, "This is one of the Hebrews' children."

Then said his sister to Pharaoh's daughter, "Shall I go and call thee a nurse, that she may nurse the child for thee?"

And Pharaoh's daughter said to her, "Go."

And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages."

And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name [b] Moses, and said, "Because I drew him out of the water."

Moses' education.

[1] And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and works.

[2] And it came to pass in those days, when Moses was grown up, [3] well-nigh forty years old, [4] that he went out unto his brethren and looked on their burdens. And he saw an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. [5] And he supposed that his brethren understood

Moses' premature attempt to deliver Israel.

[1] Acts vii, 22.
[2] Exod. ii, 11.
[3] Acts vii, 23.
[4] Exod. ii, 11.
[5] Acts vii, 25.

[a] R. V. marg., That is, *bitumen*.
[b] That is, *Drawn out*.

how that God by his hand was giving them deliverance; but they understood not.

[1] And he went out the second day, and, behold, two men of the Hebrews strove together. And he said to him that did the wrong, "Wherefore smitest thou thy fellow?"

[2] But he that did his neighbor wrong thrust him away, saying, [3] "Who made thee a prince and a judge over us? Thinkest thou to kill me, as thou killedst the Egyptian?"

And Moses feared, and said, "Surely the thing is known."

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

Moses' flight.

And he sat down by a well. Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

And when they came to their father, he said, "How is it that ye are come so soon to-day?"

And they said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock."

And he said unto his daughters, "Where is he? Call him that he may eat bread."

And Moses was content to dwell with the man; and he gave Moses Zipporah, his daughter. And she bare a son, and he called his name [a] Gershom; for he said, "I have been a sojourner in a strange land."

Moses' marriage.

And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God. And God heard their groaning, and remembered his covenant with Abraham, Isaac, and Jacob. And God saw the children of Israel, and took knowledge of them.

Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian. And he led the flock to

[1] Exod. ii, 13. [2] Acts vii, 27. [3] Exod. ii, 14.

[a] That is, *A sojourner*.

the back of the wilderness, and came unto Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush. And he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt."

Moses' call.

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses!"

And he said, "Here am I."

And he said, "I am the God of thy fathers, the God of Abraham, Isaac, and Jacob. [1] Draw not nigh hither. Put thy shoes from off thy feet, for the place whereon thou standest is holy ground."

And Moses hid his face; for he was afraid to look upon God.

And the LORD said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters. I know their sorrows, and am come down to deliver them, and to bring them up out of that land unto a good land and a large, a land flowing with milk and honey. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

And God said, "Certainly I will be with thee. And this shall be the token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you,' and they shall say to me, 'What is his name?' what shall I say unto them?"

And God said unto Moses, [a] "I AM THAT I AM. Thus

[1] Exod. iii, 5.

[a] From the same root in Heb. as *Jehovah*.

shalt thou say unto the children of Israel, [a] 'JEHOVAH, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath sent me unto you.' This is my name forever. Go, and gather the children of Israel together, and say unto them, 'The LORD, the God of your fathers, hath appeared unto me, saying, "I have surely visited you, and seen that which is done to you in Egypt. I will bring you up out of the affliction of Egypt unto a land flowing with milk and honey."' And they shall hearken to thy voice. And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, 'The LORD, the God of the Hebrews, hath met with us. Now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.' And the king of Egypt will not give you leave to go, no, not by a mighty hand. And I will put forth my hand, and smite Egypt; and after that he will let you go. And I will give this people favor in the sight of the Egyptians. And when ye go, ye shall not go empty; but every woman shall ask of her neighbor jewels of silver, and jewels of gold, and raiment. And ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

And Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice."

And the LORD said unto him, "What is that in thine hand?"

And he said, "A rod."

Signs given.

And God said, "Cast it on the ground."

And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the LORD said unto Moses, "Put forth thine hand, and take it by the tail."

And he laid hold of it, and it became a rod in his hand.

The LORD said furthermore unto him, "Put now thine hand into thy bosom."

And he put his hand into his bosom; and when he took it out, behold, his hand was leprous, as white as snow.

[a] From the same root as *I am*.

And he said, "Put thine hand into thy bosom again."

And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh.

And God said, "If they will not believe even these two signs, neither hearken unto thy voice, thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

And Moses said, "Oh Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant. I am slow of speech, and of a slow tongue."

And the LORD said unto him, "Who hath made man's mouth? Is it not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak."

And Moses said, "Oh Lord, send, I pray thee, by the hand of some other, him whom thou wilt send."

And the LORD said, "Is there not Aaron thy brother the Levite? He can speak well. Behold, he cometh forth to meet thee. Thou shalt speak unto him, and put the words in his mouth, and he shall be thy spokesman unto the people. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs."

And the LORD said to Aaron, "Go into the wilderness to meet Moses."

And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of the LORD, and all the signs wherewith he had charged him.

CHAPTER II.

MOSES AND AARON BEFORE PHARAOH: THE TEN PLAGUES: THE PASSOVER.

AND Moses and Aaron gathered together all the elders of the children of Israel. And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had seen their affliction, they bowed their heads and worshiped.

Conference with the people; with Pharaoh.

And afterward Moses and Aaron came, and said unto Pharaoh, "Thus saith the LORD, the God of Israel, 'Let my people go, that they may hold a feast unto me in the wilderness.'"

And Pharaoh said, "Who is the LORD, that I should hearken unto his voice to let Israel go? I know not the LORD, and moreover I will not let Israel go. Wherefore do ye loose the people from their works? Get you unto your burdens."

And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, "Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. For they be idle, therefore they cry, saying, 'Let us go and sacrifice to our God.'"

And the taskmasters went out, and spake to the people, saying, "Thus saith Pharaoh, 'I will not give you straw. Go yourselves, get you straw where ye can find it: naught of your work shall be diminished.'"

Brick without straw.

So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, "Fulfill your works, your daily tasks, as when there was straw."

And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, "Wherefore have you not fulfilled your task both yesterday and to-day, in making brick as heretofore?"

And the officers did see that they were in evil case. And they met Moses and Aaron, and said unto them, "The LORD look upon you, and judge; because ye have made us to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

And Moses returned unto the LORD, and said, "Lord, since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all."

And the LORD said unto Moses, "Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. Say unto the children of Israel, 'I will redeem you with a stretched out arm and with great judgments, and I will take you to me for a people, and I will be to you a God.'"

And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

[1] And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

Signs before Pharaoh.

And Moses and Aaron went in unto Pharaoh. And Aaron cast down his rod before Pharaoh and it became a serpent. Then Pharaoh called for the magicians of Egypt, and they also did in like manner with their [a] enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them.

And the LORD said unto Moses, "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water. And thou shalt stand by the river's brink to meet him. And say unto Aaron, 'Take thy rod, and

[1] Exod. vii, 7. | [a] R. V. marg., Or, *secret arts*.

stretch out thine hand over the waters of Egypt, their rivers, [a] streams, and pools, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'" First plague.

And Moses and Aaron did as the LORD commanded. He lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died, and the Egyptians could not drink the water.

And the magicians of Egypt did in like manner [b] with their enchantments: and Pharaoh's heart [c] was hardened, and he hearkened not unto them. And Pharaoh turned and went into his house, neither did he lay even this to heart. And all the Egyptians digged round about the river for water to drink. And seven days were fulfilled.

And the LORD spake unto Moses, "Go in unto Pharaoh, and say unto him, 'Thus saith the LORD, "Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. The river shall swarm with frogs, which shall come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and thy kneading troughs."'" Second plague.

And the LORD said unto Moses, "Say unto Aaron, 'Stretch forth thy rod over the waters, the [a] streams, and the pools, and cause frogs to come up upon the land of Egypt.'"

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land. [d] And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt.

And Pharaoh called for Moses and Aaron, and said, "Intreat the LORD, that he take away the frogs, and I will let the people go."

[a] R. V. marg., Or, *canals*. [b] A fair test would have been turning the blood back to water. [c] R. V. marg., Heb. *was strong*. [d] A fair test would have been driving away the frogs.

And Moses said unto Pharaoh, "Be it according to thy word; that thou mayest know that there is none like unto the LORD our God."

And Moses and Aaron went out from Pharaoh. And Moses cried unto the LORD concerning the frogs, and the frogs died out of the houses and fields. And they gathered them together in heaps.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them.

And the LORD said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the earth, that it may become [a] lice throughout all the land of Egypt.'" And Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast. And the magicians did so with their enchantments to bring forth lice, but they could not.

Third plague—Failure of magicians.

Then the magicians said unto Pharaoh, "This is the finger of God."

And Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, 'Thus saith the LORD, "Let my people go, that they may serve me. Else, I will send swarms of flies upon thee, and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. To-morrow shall this sign be."'"

Fourth plague.

And the LORD did so; there came grievous swarms of flies.

And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land."

And Moses said, "It is not meet so to do. We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us."

[a] R. V. marg., Or, *Sand flies* or *fleas*.

And Pharaoh said, "I will let you go, only ye shall not go very far away. Intreat for me."

And Moses said, "Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart to-morrow; only let not Pharaoh deal deceitfully any more in not letting the people go."

And Moses went out from Pharaoh and intreated the LORD. And the LORD removed the swarms of flies; there remained not one.

And Pharaoh hardened his heart this time also, and he did not let the people go.

Then the LORD said unto Moses, "Go in unto Pharaoh, and tell him, 'Thus saith the LORD, the God of the Hebrews, "Let my people go, that they may serve me. For if thou refuse to let them go, behold, the hand of the LORD is upon thy cattle, upon the horses, asses, camels, herds, and flocks; there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel. To-morrow the LORD shall do this thing in the land."'" Fifth plague.

And the LORD did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

And the LORD said unto Moses and Aaron, "Take handfuls of ashes of the furnace, and sprinkle it toward the heaven in the sight of Pharaoh. And it shall become a boil breaking forth upon man and beast, throughout all the land of Egypt." Sixth plague.

And Moses did so. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians.

And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, 'Thus saith the LORD, the God of the Hebrews, "Exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about Seventh plague.

this time I will cause it to rain a very grievous hail, such as hath not been in Egypt until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast which shall be found in the field the hail shall come down upon them and they shall die.'"

He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, "Stretch forth thine hand toward heaven."

And Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and fire ran down unto the earth. So there was hail and fire mingled, very grievous. And the hail smote all that was in the field, both man and beast; and smote every herb, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time. The LORD is righteous, and I and my people are wicked. Intreat the LORD; for there hath been enough of these [a] mighty thunderings and hail, and I will let you go, and ye shall stay no longer."

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD; and the thunders and hail ceased, and the rain was not poured upon the earth.

And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, and did not let the children of Israel go.

Eighth plague.

And Moses and Aaron went in unto Pharaoh, and said unto him, "Thus saith the LORD, the God of the Hebrews, 'How long wilt thou refuse to humble thyself before me? Behold, if thou refuse to let my people go, to-morrow will I bring locusts into thy border: and they shall cover the face of the earth, and shall eat the residue of that which remaineth unto you from the hail. And thy houses shall be filled,

[a] R. V. marg., Heb. *voices* (or *thunderings*) *of God.*

and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day.' "

And he turned and went out from Pharaoh.

And Pharaoh's servants said unto him, "How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is destroyed?"

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve the LORD your God: but who are they that shall go?"

And Moses said, "We will go with our young and with our old, with our sons and with our daughters; with our flocks and with our herds; for we must hold a feast unto the LORD."

And he said unto them, "Not so: go now ye that are men, and serve the LORD; for that is what ye desire." And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, "Stretch out thine hand over the land of Egypt for the locusts." And Moses stretched forth his rod, and the LORD brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, very grievous were they. They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, "I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only."

And he went out from Pharaoh, and intreated the LORD. And the LORD turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt.

But the LORD hardened Pharaoh's heart, and he did not let the children of Israel go.

And the LORD said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [a] even darkness which may be felt."

Ninth plague.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, "Go ye, serve the LORD; only let your flocks and your herds be stayed. Let your little ones also go with you."

And Moses said, "Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and [b] we know not with what we must serve the LORD, until we come thither."

And Pharaoh said, "Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die."

And Moses said, "Thou hast spoken well; I will see thy face again no more."

And the LORD said unto Moses, "Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he shall let you go: he shall surely thrust you out. Speak now in the ears of the people, and let them ask every one of his neighbor jewels of silver, and jewels of gold."

The passover.

And the LORD spake unto Moses, saying, "This [c] month shall be the first month of the year to you. Speak ye unto all the congregation of Israel, that in the tenth day of this month they shall take, every man for an household, [d] a lamb without blemish. And if the household be too little for a lamb, then shall he and his neighbor next unto his house take one. And ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. And they shall take of the blood, and put it on the two side posts and on the

[a] R. V. marg., Or, *so that men shall grope in darkness.* [b] 2 Sam. xxiv, 24.
[c] Abib or Nisan [d] John i, 29.

lintel, upon the houses wherein they shall eat it. [1] And none of you shall go out of the door of his house until morning. [2] And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand. Ye shall eat it in haste. It is the LORD'S passover. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and the [a] blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; [3] and when ye be come to the land which the LORD will give you, [4] ye shall keep it a feast to the LORD."

Then Moses called for all the elders of Israel, and spake unto them.

And the people bowed the head and worshiped. And the children of Israel did as the LORD had commanded.

And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. Tenth plague.

[1] Exod. xii, 22.
[2] Exod. xii, 8.
[3] Exod. xii, 25.
[4] Exod. xii, 14.
[a] 1 John i, 7.

CHAPTER III.

THE EXODUS: DESTRUCTION OF THE EGYPTIANS.

AND Pharaoh rose up in the night, he, and all the Egyptians. And there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron, and said, "Get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Take your flocks and your herds, and be gone; and bless me also."

A hasty departure.

And the Egyptians were urgent to send them out of the land in haste; for they said, "We be all dead men."

And the people took their dough before it was leavened, their kneading troughs being bound upon their shoulders. And the children of Israel asked of the Egyptians jewels of silver, and jewels of gold, and raiment, according to the word of Moses; and the LORD gave the people favor, so they let them have what they asked. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Now the sojourning of the children of Israel in Egypt was four hundred and thirty years. [a]At the end of four hundred and thirty years all the hosts of the LORD went out from the land of Egypt.

[a] B. C. 1491.

[1]And the LORD spake unto Moses, saying, "Sanctify unto me all the firstborn among the children of Israel, both of man and beast: it is mine. [2]And it shall be for a sign. [3]When thy son asketh thee in time to come, saying, 'What is this?' thou shalt say unto him, 'By strength of hand the LORD brought us out from Egypt, from the house of bondage; and when Pharaoh would hardly let us go, the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore all the firstborn are the LORD'S; [a]but all the firstborn of thy sons shalt thou redeem.'"

The firstborn to be given to God.

And when Pharaoh let the people go, God led them not by the way of the land of the Philistines, although that was near; for God said, "Lest the people repent when they see war, and they return to Egypt." But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

[b]And Moses took the bones of Joseph with him.

And they took their journey. And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light. The pillar of cloud by day, and fire by night, departed not from before the people.

Divine guidance.

And the LORD spake unto Moses, saying, "Speak unto the children of Israel, that they turn back and encamp by the sea. And Pharaoh will say of the children of Israel, 'They are entangled.' And the Egyptians shall [c]know that I am the LORD."

And it was told the king of Egypt that the people were fled. And the heart of Pharaoh and his servants was changed, and they said, "What is this we have done, that we have let Israel go from serving us?" And he made ready his chariot, and took his people with him; he took all the chariots of Egypt, and captains over all of them, and pursued after the children of Israel, and overtook them encamping by the sea.

Israel pursued.

[1] Exod. xiii, 1. [3] Exod. xiii, 14. | [a] Luke ii, 22–24. [b] Gen. l, 25, 26.
[2] Exod. xiii, 16. | [c] Exod. v, 2.

And the children of Israel lifted up their eyes, and, behold, the Egyptians! And they were sore afraid, and cried unto the LORD. And they said unto Moses, "Wherefore hast thou dealt thus with us? It were better for us to serve the Egyptians, than that we should die in the wilderness."

And Moses said unto the people, "Fear ye not, stand still, and see the salvation of the LORD. For the Egyptians whom ye have seen to-day, ye shall see them no more forever. The LORD shall fight for you."

And the LORD said unto Moses, "Speak unto the children of Israel that they go forward. Lift thou up thy rod and stretch out thine hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground."

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; the one came not near the other all the night.

The sea divided.

And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground. The waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them, all Pharaoh's horses, his chariots, and horsemen.

And in the morning watch the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. He took off their chariot wheels, that they drave heavily; so that the Egyptians said, "Let us flee from the face of Israel; for the LORD fighteth for them."

And the LORD said unto Moses, "Stretch out thine hand over the sea."

And Moses stretched forth his hand over the sea, and the sea returned to its [a] strength when the morning

[a] R. V. marg., Or, *wonted flow.*

appeared. And the Egyptians fled. And the LORD overthrew the Egyptians in the midst of the sea. The waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh. There remained not so much as one of them. Thus the LORD saved Israel that day out of the hand of the Egyptians. And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD: and they believed in the LORD, and in his servant Moses.

The Egyptians destroyed.

Then sang Moses and the children of Israel this song unto the LORD,

The Song of Moses.

"I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

The enemy said,
'I will pursue!
I will overtake!
I will draw my sword!
My hand shall destroy them!'

Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

Who is like unto thee, O LORD?
Who is like thee,
Glorious in holiness,
Fearful in praises,
Doing wonders?
The LORD shall reign forever and ever."

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

"Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

CHAPTER IV.

FROM THE RED SEA TO SINAI.

AND Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur. They went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called [a] Marah. And the people murmured against Moses, saying, "What shall we drink?" And he cried unto the LORD; and the LORD showed him a tree, and he cast it into the waters, and the waters were made sweet.

Murmuring—waters sweetened.

And they came to Elim, where were twelve springs of water, and threescore and ten palm trees; and they encamped there by the waters.

And they took their journey from Elim, and came unto the wilderness of Sin, on the fifteenth day of the second month after their departing out of the land of Egypt.

And the whole congregation murmured against Moses and against Aaron, and said unto them, "Would that we had died in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full. For ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Murmuring—food given.

And Moses said, "Your murmurings are not against us, but against the LORD; he hath heard your murmurings." And they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Moses, saying, "I have heard the murmurings of the children of Israel. Speak unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.'"

[a] R. V. marg., That is, *Bitterness*.

And it came to pass at even, that quails came up, and covered the camp. And in the morning the dew lay round about the camp.

And when the dew was gone up, behold, upon the face of the wilderness a small [a] round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, [b] "What is it?" For they wist not what it was.

And Moses said unto them, "It is the bread which the LORD hath given you to eat. Gather ye of it."

And the children of Israel did so; they gathered it morning by morning. And when the sun waxed hot it melted.

And on the sixth day they gathered twice as much, and all the rulers of the congregation came and told Moses. And he said unto them, "This is that which the LORD hath spoken, 'To-morrow is a solemn rest, a holy sabbath unto the LORD. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.'"

And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. So the people rested on the seventh day. And the house of Israel called the name thereof [c] Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey.

And Moses said unto Aaron, "Take a pot, and put manna therein, and lay it up before the LORD, to be kept for your generations, that they may see the bread wherewith I fed you in the wilderness." So Aaron laid it up before the testimony.

And the children of Israel did eat the manna forty years, until they came unto the borders of the land of Canaan.

Murmuring —water given.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people strove

[a] R. V. marg., Or, *flake*. [b] R. V. marg., Or, *It is manna*. Heb. *Man hu*.
[c] R. V. marg., Heb. *Man*.

with Moses, and said, "Give us water, that we may drink."

And Moses cried unto the LORD, saying, "What shall I do unto this people? They be almost ready to stone me."

And the LORD said unto Moses, "Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink."

And Moses did so in the sight of the elders of Israel.

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, "Choose out men, and go, fight with Amalek. I will stand on the top of the hill with the rod of God in mine hand."

So Moses, Aaron, and Hur went up to the top of the hill. And when Moses [a] held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

Battle with the Amalekites.

And the LORD said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua; that I will utterly blot out the remembrance of Amalek from under heaven."

And Moses built an altar, and called the name of it [b] Jehovah-nissi.

Now Jethro, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, how the LORD had brought Israel out of Egypt. And Jethro took Zipporah, Moses' wife, and her two sons, [c] Gershom and [d] Eliezer, and came unto Moses into the wilderness where he was encamped. And Moses went out to meet his father-in-law, and did

Visit and counsel of Jethro.

[a] The attitude of prayer. [b] R. V. marg., That is, *The LORD is my banner*. [c] That is, a *sojourner*. [d] That is, *God my help*.

obeisance, and kissed him, and they came into the tent. And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and how the LORD delivered them. And Jethro rejoiced for all the goodness which the LORD had done to Israel. And Jethro took a burnt offering and sacrifices for God. And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning unto the evening. And when Moses' father-in-law saw all, he said, "What is this?"

And Moses said unto his father-in-law, "Because the people come unto me to inquire of God; and I judge between a man and his neighbor, and make them know the laws of God."

And Moses' father-in-law said unto him, "The thing that thou doest is not good. Thou wilt surely wear away. The thing is too heavy for thee. Hearken now unto my voice, I will give thee counsel. Provide out of all the people able men, such as fear God, men of truth, hating unjust gain, and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens, and let them judge the people at all seasons. Every great matter they shall bring unto thee, but every small matter they shall judge themselves."

So Moses hearkened to the voice of his father-in-law, and did all that he had said.

And Moses let his father-in-law depart; and he went his way into his own land.

CHAPTER V.

THE COVENANT BETWEEN GOD AND ISRAEL.

IN the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And Israel camped before the mount.

The covenant proposed by God.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, "Thus shalt thou say to the children of Israel, 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me [a] from among all peoples. Ye shall be unto me a kingdom of priests, and an holy nation.'"

Accepted by the people.

And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him. And all the people answered together, and said, "All that the LORD hath spoken we will do." And Moses reported the words of the people unto the LORD.

And Moses went down from the mount, and sanctified the people; and they washed their garments. And he said unto the people, "Be ready against the third day."

And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God. And Mount Sinai was altogether on smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And

[a] R. V. marg., Or, *above*.

when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon Mount Sinai.

And God spake, saying,

"I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

The "words of the covenant" ("Ten commandments").

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and showing mercy unto [a] thousands of them that love me and keep my commandments.

"Thou shalt not take the name of the LORD thy God [b] in vain; for the LORD will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

"Thou shalt do no murder.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt

[a] R. V. marg., Or, *a thousand generations*. See Deut. vii. 9. [b] R. V. marg., Or, *for vanity* or *falsehood*.

not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking; and they trembled, and stood afar off. And they said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

And Moses said unto the people, "Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not."

And Moses drew near unto the thick darkness where God was.

Additional laws ("The Book of the Covenant").

And the LORD said unto Moses, "Thus thou shalt say unto the children of Israel, 'Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you. . . .

"'He that smiteth his father, or his mother, shall surely be put to death.

"'He that curseth his father, or his mother, shall surely be put to death. . . .

"'[1] He that stealeth a man, and selleth him, shall surely be put to death. . . .

"'[2] If one man's ox hurt another's, that he die; then shall they sell the live ox, and divide the price of it; and the dead ox also they shall divide. Or if it be known that the ox was wont to gore in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead beast shall be his own.

"'If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep. . . .

"'He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed.

"'A stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

"'Ye shall not afflict any widow, or fatherless child. If

[1] Exod. xxi, 16. [2] Exod. xxi, 35.

thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. . . .

"'The firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with its dam; on the eighth day thou shalt give it me.

"'Ye shall be holy men unto me. . . .

"'Thou shalt not take up a false report. Thou shalt not follow a multitude to do evil. . . .

"'If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help him.

"'[1] Thou shalt not see thy brother's ox or sheep go astray, and hide thyself from them; thou shalt surely bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. And so shalt thou do with his ass, and his garment, and every lost thing. . . .

"'Keep thee far from a false matter. . . .

"'[a] Thou shalt not seethe a kid in its mother's milk. . . .

"'[2] Ye shall not kill cow or ewe and her young both in one day.'"

[3] And God said unto Moses, "Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near."

And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered [b] offerings of oxen unto the LORD. [c] And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book

The covenant formally ratified.

[1] Deut. xxii, 1.
[2] Lev. xxii, 28.
[3] Exod. xxiv, 1.

[a] To inculcate mercifulness. [b] The beginning of national sacrifice. [c] Heb. ix, 18–21.

of the covenant, and [a] read in the audience of the people.

And they said, "All that the LORD hath spoken will we do, and be obedient."

And Moses took the blood, and sprinkled it on the people, and said, "Behold the blood of the covenant, which the LORD hath made with you."

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel. And there was under his feet as it were a paved work of sapphire stone, as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand. And they beheld God and did eat and drink.

[a] Neh. viii, 23.

CHAPTER VI.

MOSES IN THE MOUNTAIN WITH GOD: DIRECTIONS FOR BUILDING THE TENT OF MEETING.

AND the LORD said unto Moses, "Come up to me into the mount, and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them."

Moses meets God in the mountain.

[1] And Moses said unto the elders, "Tarry ye here until we come again unto you."

[2] And Moses and Joshua his minister went up into the mount of God. And the Glory of the LORD abode upon Mount Sinai, and the cloud covered it six days. And the appearance of the Glory was like devouring fire on the top of the mount.

[3] And the seventh day God called unto Moses out of the midst of the cloud, and Moses entered into the midst of the cloud, and was in the mount forty days and forty nights.

And the LORD spake unto Moses, saying, "Speak unto the children of Israel, that they take for me an offering, of every man whose heart maketh him willing. And this is the offering which ye shall take of them; gold, and silver, and brass; blue, and purple, and scarlet, and fine linen; sealskins, and acacia wood; oil for the light, spices for the anointing oil and for the sweet incense; and precious stones to be set. And let them make me a sanctuary that I may dwell among them.

God desiring to dwell with Israel.

"They shall make an ark of acacia wood, and overlay it with pure gold, within and without shalt thou overlay it.

The ark.

"And thou shalt make a mercy seat of pure gold. And

[1] Exod. xxiv, 14. [2] Exod. xxiv, 13. [3] Exod. xxiv, 16.

thou shalt make two cherubim of gold; of beaten work
The mercy seat. shalt thou make them, at the two ends of the mercy seat, of one piece with the mercy seat shall ye make the cherubim. And the cherubim shall spread out their wings on high, covering the mercy seat with their wings, with their faces one to another, toward the mercy seat. And thou shalt put the mercy seat upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat.

"[1] And thou shalt make an altar to burn incense upon. And thou shalt overlay it with pure gold, and make unto it a crown of gold round about. And thou shalt put it
The altar for incense. before the veil, before the mercy seat where I will meet with thee. And every morning when Aaron dresseth the lamps, and when h e lighteth the lamps at even, he shall burn incense of sweet spices thereon; a perpetual incense before the LORD. Ye shall offer no strange incense thereon, nor burnt offering, nor meal offering; and ye shall pour no drink offering thereon. It is most holy unto the LORD.

"[2] And thou shalt make a table of acacia wood, and overlay it with pure gold. And thou shalt make the
The table. dishes and spoons and bowls thereof of pure gold. And thou shalt set upon the table showbread before me alway.

"And thou shalt make a candlestick of pure gold, of beaten work. There shall be six branches going out of
The candlestick. the sides thereof, three out of the one side and three out of the other. And thou shalt make the lamps thereof, seven, to give light. And the tongs thereof, and the snuff dishes shall be of pure gold. [3] And thou shalt command the children of Israel that they bring pure olive oil for the light, to cause a lamp to burn continually. In the tent of meeting, without the veil, Aaron and his sons shall order it from evening to morning before the LORD.

"[4] Moreover, thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and

[1] Exod. xxx, 1. [2] Exod. xxv, 23. [3] Exod. xxvii, 20. [4] Exod. xxvi, 1.

scarlet, with cherubim the work of the cunning workman shalt thou make them. And thou shalt make curtains of goats' hair for a tent over the tabernacle. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above. The tent.

"And thou shalt make the boards for the tabernacle of acacia wood. And thou shalt overlay the boards with gold.

"And thou shalt make a [a] veil of blue, and purple, and scarlet, and fine twined linen; with cherubim the work of the cunning workman shall it be made. And thou shalt hang it upon four pillars of acacia overlaid with gold, and shalt bring in thither within the veil the ark of the testimony. And the veil shall divide between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table and candlestick without the veil. The veil.

"And thou shalt make a screen for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. And thou shalt make for the screen five pillars of acacia, and overlay them with gold. The screen.

"And thou shalt make the altar of acacia wood. And thou shalt overlay it with brass. And all the vessels thereof thou shalt make of brass. The altar of burnt offering.

"And thou shalt make the court of the tabernacle, of fine twined linen, [b] an hundred cubits long for one side. And the pillars thereof shall be of brass, the hooks and fillets of silver. The court.

"[1] Thou shalt also make a laver of brass, and thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands and their feet thereat, when they go into the tent of meeting, or when they come near to the altar to minister, that they die not." The laver.

Moreover the LORD spake unto Moses, saying, "Take

[1] Exod. xxx, 18.

[a] Matt. xxvii, 51. [b] About a hundred and fifty feet.

thou also unto thee spices; myrrh, sweet cinnamon,
The holy oil and incense. sweet calamus, cassia, and olive oil, and
make it an holy anointing oil. And thou
shalt anoint therewith the tent of meeting, and the ark,
and table, and candlestick, and the altar of incense, and
the altar of burnt offering, and the laver. And thou shalt
anoint Aaron and his sons, and sanctify them, that they
may minister unto me in the priest's office. And take
unto thee sweet spices, and make incense, seasoned with
salt, pure and holy, and put of it before the testimony
in the tent of meeting."

And the LORD spake unto Moses, saying, "See, I
have called by name Bezalel, of the tribe of Judah, and
I have filled him with the Spirit of God to work in gold,
and silver, and brass, and in cutting of stones for setting,
and in carving of wood, to work in all manner of work-
manship. And in the hearts of all that are wise-hearted
The workmen called. I have put wisdom, that they may make all
that I have commanded thee; the tent of
meeting, and the ark, and the mercy seat, and all the fur-
niture of the tent, and the holy garments for Aaron and
his sons, and the anointing oil, and the incense of sweet
spices; according to all that I have commanded thee
shall they do."

[1] And the LORD spake unto Moses, saying, "When
thou takest the sum of the children of Israel, then shall
they give every man [a] a ransom for his soul, half a shekel
The poll tax. for an offering to the LORD. The rich shall
not give more, the poor shall not give less.
And thou shalt take the money for the service of the
tent of meeting.

"[2] And bring thou near unto thee Aaron thy brother,
and his sons, that he may minister unto me in the priest's
office, even Aaron, and Nadab and Abihu, Eleazar and
Ithamar, Aaron's sons. And thou shalt make holy
garments for Aaron thy brother, for glory and for beauty.
The priests' arments. And these are the garments: a breastplate, an
ephod, a robe, a coat of checker work, a miter,
and a girdle.

"And they shall make the ephod of gold, of blue, and

[1] Exod. xxx, 11. [2] Exod. xxviii, 1. | [a] Matt. xvii, 24–27.

purple, scarlet, and fine twined linen, the work of the cunning workman. And thou shalt take two onyx stones, and grave on them the names of the children of Israel; six of their names on one stone, and six on the other. And thou shalt put the two stones upon the shoulder pieces of the ephod to be stones of memorial for the children of Israel; and [a] Aaron shall bear their names before the LORD upon his two [b] shoulders.

"And thou shalt make a breastplate, like the work of the ephod. Foursquare it shall be. [1] And bind the breastplate to the ephod with a lace of blue. [2] And thou shalt set in it four rows of stones, according to the names of the children of Israel, twelve. They shall be for the twelve tribes. And Aaron shall bear the names of the children of Israel in the breastplate upon his [c] heart when he goeth in unto the holy place.

"And thou shalt make a plate of pure gold, and grave upon it, HOLY TO THE LORD. And thou shalt put it on a lace of blue, on the forefront of the miter. And it shall be upon Aaron's forehead."

The tables of stone given to Moses.

[3] And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

[1] Exod. xxviii, 28.
[2] Exod. xxviii, 17.
[3] Exod. xxxi, 18.

[a] Aaron is here a type of Christ.
[b] A symbol of strength.
[c] A symbol of love.

CHAPTER VII.

ISRAEL'S BACKSLIDING, PUNISHMENT, AND RESTORATION: THE TENT OF MEETING ERECTED.

AND when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him."

And Aaron said unto them, "Break off the golden rings, which are in the ears of your wives, your sons and daughters, and bring them unto me."

And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf. And they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

The golden calf.

And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, "To-morrow shall be a feast to the LORD."

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the LORD spake unto Moses, "Go, get thee down; for thy people, which thou broughtest up out of the land of Egypt, have turned aside quickly out of the way. They have made them a molten calf, and they have worshiped it."

And Moses turned and went down from the mount, with the two tables of the testimony in his hand written on both their sides. And the tables were the work of God, and the writings were the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said unto Moses, "There is a noise of war in the camp."

But Moses said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, but the voice of them that sing."

And as soon as he came nigh unto the camp he saw the calf and the dancing. And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

The tables broken.

And Moses said unto Aaron, "What did this people unto thee, that thou hast brought a great sin upon them?"

And Aaron said, "Let not thine anger wax hot. Thou knowest the people that they are set on evil. They said unto me, 'Make us gods which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we know not what is become of him.' And I said unto them, 'Whosoever hath any gold, let them break it off.' So they gave it to me, and I cast it into the fire, and there came out this calf!"

And when Moses saw that the people were broken loose, he stood in the gate of the camp, and said, "Whoso is on the LORD'S side, let him come unto me!"

And all the sons of Levi gathered themselves together unto him. And he said unto them, "Thus saith the LORD, the God of Israel, 'Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp and slay.'"

And the sons of Levi did so; and there fell of the people that day about [a] three thousand men.

Three thousand slain.

And it came to pass on the morrow that Moses returned unto the LORD, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their

Moses interceding.

[a] About one thousandth of the people.

sin —; and if not, blot me, I pray thee, out of thy book which thou hast written."

And the LORD said unto Moses, "Whosoever hath sinned against me, him will I blot out of my book. Go, lead the people unto the place of which I have spoken unto thee; behold, mine angel shall go before thee, for I will not go up in the midst of thee, lest I consume thee in the way. Therefore, now say unto the children of Israel, 'Put off thy ornaments from thee, that I may know what to do unto thee.'"

[1] And when the people heard these evil tidings they mourned, and no man did put on him his ornaments.

Now Moses used to take the tent and to pitch it without the camp, afar off. And he called it, The tent of meeting. And every one which sought the LORD went out unto the tent of meeting. And when Moses went out unto the tent, all the people rose up, and stood, every man at his tent door and looked after Moses. And when Moses entered into the tent the pillar of cloud descended, and stood at the door of the tent, and the LORD spake with Moses. And all the people saw the pillar of cloud, and all the people rose up and worshiped, every man at his tent door.

Repentance.

Restoration.

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his minister Joshua, the son of Nun, a young man, departed not out of the tent.

And Moses said unto the LORD, "See, thou sayest unto me, 'Bring up this people;' and thou hast not let me know whom thou wilt send with me."

And God said, "[a] My presence shall go with thee, and I will give thee rest."

And Moses said unto him, "If thy presence go not with me, carry us not up hence. For wherein now shall it be known that I have found grace in thy sight, I and thy people? Is it not in that thou goest with us, so that we be separated, I and thy people, from all the people that are upon the face of the earth?"

And the LORD said unto Moses, "I will do this thing

[1] Exod. xxxiii, 4. | [a] Matt. xxviii, 20.

also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name."

Moses' prayer for himself.

And Moses said, "Show me, I pray thee, thy glory."

And God said, "I will make all my goodness pass before thee, and will proclaim the name of the LORD before thee." And he said, "Thou canst not see my face, for man shall not see me and live. Behold, I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by; and I will take away mine hand, and thou shalt see my back, but my face shall not be seen."

Moses' second forty days on the mount.

And Moses hewed two tables of stone like unto the first; and rose up early in the morning, and went up unto Mount Sinai, as the LORD had commanded him. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. The LORD passed by him, and proclaimed, "The LORD, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; [a] keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty."

Meaning of the sacred Name.

And Moses made haste, and bowed his head toward the earth, and worshiped.

And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Moses' shining face.

And when Moses came down from Mount Sinai with the two tables of the testimony in his hand, he wist not that the skin of his face shone. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned, and afterward all the children of Israel came nigh. And he gave them in commandment all that the LORD had spoken with him in Mount Sinai. And when

[a] Deut. vii, 9.

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Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD to speak with him he took the veil off.

And Moses assembled all the congregation of the children of Israel, and said unto them, "Take ye from among you an offering unto the LORD; whosoever is of a willing heart, let him bring the LORD'S offering; and let every wise-hearted man from among you come and make the tabernacle."

The willing offering.

And all the children of Israel, both men and women, came, every one whom his spirit made willing, and brought the LORD'S offering, brooches, and earrings, and signet rings, and armlets, all jewels of gold. And blue, and purple, and scarlet, and fine linen; and goats' hair, and rams' skins, and sealskins, and silver, and brass, and costly wood. And all the women that were wise-hearted did spin with their hands the blue, and the purple, the scarlet, and the fine linen, and goats' hair. And the rulers brought precious stones, and spice, and oil. The children of Israel brought a freewill offering unto the LORD, every man and woman, whose heart made them willing.

And they brought yet freewill offerings every morning. And the wise men that wrought the work of the sanctuary came and spake unto Moses, saying, "The people bring much more than enough."

And Moses caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." So the people were restrained from bringing.

And every wise-hearted man among them made the tabernacle with ten curtains; and they made fifty clasps of gold, and coupled the curtains one to another with the clasps, so the tabernacle was one. And they made curtains of goats' hair for a tent over the tabernacle, and a covering for the tent, of rams' skins dyed red, and a covering of sealskins above. And Bezalel made the ark with its mercy seat of pure gold. He made two cherubim of gold, of beaten work, at the two ends thereof. He made the table and candlestick, the altar of incense,

The tent made and erected.

the altar of burnt offering, [1] and the court [2] round about." [3] And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women which served at the door of the tent of meeting.

And of the blue and purple and scarlet, they made finely wrought garments for ministering in the holy place, and the holy garments for Aaron.

Thus was finished all the work of the tabernacle. And they brought the tabernacle unto Moses, and he saw all the work. And Moses blessed them.

And in the second year, on the first day of the month, Moses reared up the tabernacle as the LORD commanded.

[a] Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle, and Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

God entering the tent.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys; but if the cloud were not taken up, then they journeyed not. [4] So it was alway. And in the place where the cloud abode, there the children of Israel encamped. Sometimes the cloud was a few days upon the tabernacle, and sometimes from evening unto morning. Whether it were two days or a month or a year that the cloud tarried, the children of Israel remained encamped, and journeyed not, but when it was taken up they journeyed. [5] For the cloud of the LORD was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

[6] And when Moses went into the tent of meeting to speak with God, then he heard the Voice speaking unto him from between the two cherubim, above the mercy seat that was upon the ark.

[1] Exod. xxxviii, 9.
[2] Exod. xxxviii, 20.
[3] Exod xxxviii, 8.
[4] Num. ix, 16.
[5] Exod. xl, 38.
[6] Num. vii, 89.

[a] 2 Chron. vii, 1; Acts ii, 2.

LEVITICUS.

CHAPTER I.

THE JEWISH OFFERINGS.

AND the LORD called unto Moses, and spake unto him out of the tent of meeting, saying, "Speak unto the children of Israel, and say unto them, 'When any of you offereth a burnt offering of the herd or [1] of the flock, [2] he shall offer it a male without blemish, at the door of the tent of meeting. And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the LORD, and the priests shall sprinkle the blood round about the altar. And if his burnt offering be of fowls, then he shall offer turtle doves or young pigeons. [3] And the priest shall burn the whole upon the altar. It is an offering made by fire, of sweet savor unto the LORD. [4] The burnt offering shall be upon the altar all night, and the fire upon the altar shall be kept burning thereon continually; it shall not go out.

The burnt offering.

The meal offering.

"'[5] And when anyone offereth a meal offering unto the LORD, it shall be of fine flour, and oil, and frankincense. He shall bring it to the priests. And [6] the priest [7] shall take out his handful, of the fine flour and oil, with all the frankincense, and shall burn it upon the altar. And that which is left shall be Aaron's and his sons'; it is a thing most holy.

The peace offering.

"'And if his sacrifice be a peace offering of the herd, or [8] of the flock, [9] he shall offer it without blemish before the LORD. He shall lay his hand upon its head, and kill it at the door of the tent of meet-

[1] Lev. i, 10. [3] Lev. i, 13. [5] Lev. ii, 1. [7] Lev. ii, 2. [9] Lev. iii, 1.
[2] Lev. i, 3. [4] Lev. vi, 9. [6] Lev. ii, 9. [8] Lev. iii, 6.

ing. And Aaron's sons, the priests, shall sprinkle the blood upon the altar round about. And the priest shall burn [1] all the fat [2] on the altar, [3] it is an offering of sweet savor unto the LORD. [4] But the breast shall be Aaron's and his sons'. And he among the sons of Aaron that offereth the peace offering, shall have the right thigh for a portion. [5] If he offer it for a thanksgiving, the rest he shall eat, [6] every one that is clean, [7] with cakes of bread.

" [8] And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee.' "

The sin and guilt offering.

[9] And the LORD spake unto Moses, saying, " If anyone shall sin in any of the things which the LORD hath commanded not to be done—if the anointed priest shall sin, or [10] if the whole congregation of Israel shall err, or [11] when a ruler sinneth, or [12] one of the common people sin [13] in the holy things of the LORD; or [14] if anyone sin against the LORD, and deal falsely with his neighbor in a matter of bargain; or have found that which was lost, and deal falsely therein—in all these that a man doeth he shall restore that which he took in full, and add more thereto. [15] And he shall confess that wherein he hath sinned, and [16] make restitution. [17] And he shall bring his sin offering, [18] a young bullock, [19] a goat, or [20] a lamb; or [21] his guilt offering, unto the LORD, [22] a ram, or [23] a lamb, or a goat, two turtle doves, or two young pigeons, one for a sin offering and the other for a burnt offering, and the priest shall make atonement for him, and he shall be forgiven.

" But if his means suffice not for two turtle doves or two young pigeons, then he shall bring fine flour for a sin offering. He shall put no oil upon it, neither any frankincense. It is a sin offering."

[1] Lev. iii, 3.
[2] Lev. iii, 16.
[3] Lev. iii, 5.
[4] Lev. vii, 31.
[5] Lev. vii, 12.
[6] Lev. vii, 19.
[7] Lev. vii, 13.
[8] Deut. xvi, 11.
[9] Lev. iv, 1.
[10] Lev. iv, 13.
[11] Lev. iv, 22.
[12] Lev. iv, 27.
[13] Lev. v, 15.
[14] Lev. vi, 2.
[15] Lev. v, 5.
[16] Lev. v, 16.
[17] Lev. iv, 32.
[18] Lev. iv, 3.
[19] Lev. iv, 23.
[20] Lev. iv, 32.
[21] Lev. v, 6.
[22] Lev. vi, 6.
[23] Lev. v, 6.

CHAPTER II.

THE CONSECRATION OF THE PRIESTS: THE BEGINNING OF WORSHIP IN THE TENT OF MEETING: SUNDRY LAWS.

1 AND the LORD spake unto Moses, saying, "Take Aaron and his sons, and the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, and the basket of unleavened bread; and assemble thou all the congregation at the door of the tent of meeting."

And Moses did as the LORD commanded him, and all the congregation was assembled. And Moses brought Aaron and his sons, and washed them with water, and put upon them the holy garments. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and the laver, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And he brought the bullock of the sin offering; and Aaron and his sons laid their hands upon the head of the bullock, and he slew it. And Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it. And he took all the fat and burned it upon the altar; but all the rest of the bullock he burnt with fire without the camp.

The priests consecrated.

And he presented the ram of the burnt offering, and Aaron and his sons laid their hands upon its head, and he killed it and burnt the whole ram upon the altar.

And he presented the other ram for a peace offering. And Aaron and his sons laid their hands upon its head. And he slew it, and took of the blood and put it

upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons and put of the blood on the tip of their right ear and thumb and toe, and sprinkled the blood upon the altar round about. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron and his sons, and upon their garments, and sanctified Aaron and his sons, and their garments.

And Moses said unto Aaron and his sons, "Boil the flesh at the door of the tent of meeting, and there eat it, and the bread that is in the basket. And that which remaineth of the flesh and bread shall ye burn with fire. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled."

Public worship at the tent of meeting.

And on the eighth day Moses called Aaron and his sons, and the elders of Israel. And he said unto Aaron, "Offer a sin offering, a burnt offering; and let the children of Israel offer a sin offering, a burnt offering, and peace offerings before the LORD. For to-day the LORD appeareth unto you."

And all the congregation drew near and stood before the LORD. [1] So Aaron [2] and Aaron's sons [3] drew near unto the altar [4] and offered [5] offerings [6] as Moses commanded. And Aaron lifted up his hands toward the people and blessed them, and he came down from offering the offerings. And Moses and Aaron went into the tent of meeting, and came out and blessed the people; and the glory of the LORD appeared unto all the people.

Miraculous fire.

And there came forth fire from before the LORD, and consumed upon the altar the burnt offering and the fat; and when all the people saw it they shouted, and fell on their faces.

Death of Nadab and Abihu.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the LORD, which he had not commanded them. And there came forth fire from before

[1] Lev. ix, 8. [3] Lev. ix, 8. [5] Lev. ix, 18.
[2] Lev. ix, 18. [4] Lev. ix, 15. [6] Lev. ix, 21.

the LORD, and devoured them, and they died before the LORD. And Aaron held his peace.

And the LORD spake unto Aaron, saying, "Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not. It shall be a statute forever throughout your generations."

Sundry laws.

[1] And the LORD spake unto Moses, saying, "Speak unto all the congregation of the children of Israel, and say thou unto them, 'Ye shall be holy; for I the LORD your God am holy. Ye shall fear every man his mother and his father; and ye shall keep my sabbaths. Turn ye not unto idols, nor make to yourselves molten images; I am the LORD your God.

"'And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger.

"'Ye shall not steal; neither shall ye deal falsely, nor lie one to another.

"'Thou shalt not oppress thy neighbor, nor rob him. The wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf nor put a stumbling-block before the blind, but thou shalt fear thy God; I am the LORD.

"'Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.

"'Thou shalt not go up and down as a talebearer among thy people.

"'Thou shalt not hate thy brother in thine heart. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but [a] thou shalt love thy neighbor as thyself; I am the LORD.

"'Ye shall keep my sabbaths and reverence my sanctuary.

"'Turn ye not unto them that have familiar spirits, nor unto wizards. Seek them not out to be defiled by them. I am the LORD your God.

[1] Lev. xix, 1. | [a] Mark xii, 31; Deut. vi, 4.

" 'Thou shalt rise up before the hoary head, and honor the face of the old man.

" 'If a stranger sojourn with thee in your land, ye shall not do him wrong. Thou shalt love him as thyself; for ye were strangers in the land of Egypt.

" 'Ye shall do no unrighteousness in judgment, in weight, or in measure; just balances, just weights shall ye have. And ye shall observe all my statutes, and all my judgments, and do them; I am the LORD.

" '[1] All the tithe of the land, whether of seed or of fruit, is the LORD'S. It is holy unto the LORD. And all the tithes of the flock shall be holy unto the LORD. He shall not search it whether it be good or bad, neither shall he change it. It shall not be redeemed.' "

[1] Lev. xxvii, 30.

CHAPTER III.

THE JEWISH FEASTS AND SACRED TIMES: PROMISES AND WARNINGS.

[1] AND the LORD spake unto Moses, saying, "These are the set feasts of the LORD, which ye shall proclaim to be holy convocations.

The sabbath.

"Six days shall work be done, but on the seventh day is a sabbath of holy rest. Ye shall do no work; it is a sabbath unto the LORD in all your dwellings.

The passover.

"And in the first month, on the fourteenth day of the month at even, is the LORD'S passover, the feast of unleavened bread. Seven days shall ye eat unleavened bread. In the first and [2] seventh day [3] ye shall have an holy convocation; ye shall do no servile work. And when ye be come into the land which I give unto you, ye shall bring the sheaf of the [a] first fruits of your harvest unto the priest, and ye shall wave the sheaf before the LORD. [b] On the morrow after the sabbath the priest shall wave it. And ye shall eat neither parched corn nor fresh ears until ye have brought the oblation of your God.

The feast of weeks (pentecost).

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf, [4] fifty days; [5] seven sabbaths shall be complete, and ye shall offer a new meal offering unto the LORD. Ye shall bring out of your habitations two loaves, of fine flour baken with leaven; and they shall be an offering with offerings of the herd and flock. And there shall be an holy convocation, ye shall do no servile work.

[1] Lev. xxiii, 1. [2] Lev. xxiii, 8. [3] Lev. xxiii, 7. [4] Lev. xxiii, 16. [5] Lev. xxiii, 15.

[a] 1 Cor. xv, 20. [b] Matt. xxviii, 1.

"And in the seventh month, in the first day of the month, shall be a solemn rest, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work; and ye shall offer an offering made by fire unto the LORD. The feast of trumpets.

"And on the tenth day of this seventh month is the day of atonement. Ye shall offer an offering made by fire unto the LORD. And ye shall do no manner of work in that same day. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls. The day of atonement.
[1] And the anointed priest [2] shall bathe his flesh in water and put on the holy garments and [3] come into the holy place, with a young bullock for a sin offering and a ram for a burnt offering. [4] And Aaron shall present the bullock, and make atonement for himself and for his house. [5] And he shall take a censer of fire from off the altar and put incense upon the fire before the LORD, that the cloud may cover the mercy seat that he die not. [6] For I will appear in the cloud upon the mercy seat. [7] And he shall take of the blood of the bullock, and sprinkle it before the mercy seat seven times.

"[8] And he shall take of the children of Israel two goats for a sin offering, and one ram for a burnt offering. [9] Then shall he kill one goat and bring his blood within the veil and sprinkle it upon the mercy seat. And Aaron shall lay both hands upon the head of the live goat, and confess over him all the sins and transgressions of the children of Israel, and put them on the goat, and send him away by the hand of a man that is in readiness, and the goat shall bear upon him all their iniquities into a solitary land. And the bullock and goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp, and they shall burn them in the fire.

"[10] And on the fifteenth day of this seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of the LORD seven days. On the first day and on the eighth day shall be a solemn rest. And ye shall take, on the first day, The feast of tabernacles.

[1] Lev. xvi, 32. [3] Lev. xvi, 3. [5] Lev. xvi, 12. [7] Lev. xvi, 14. [9] Lev. xvi, 15.
[2] Lev. xvi, 4. [4] Lev. xvi, 6. [6] Lev. xvi, 2. [8] Lev. xvi, 5. [10] Lev. xxiii, 34.

the fruit of goodly trees, branches of palm trees and boughs of thick trees and willows, and ye shall rejoice before the LORD your God seven days. Ye shall dwell in booths seven days, that your generations may know that I made Israel to dwell in booths, when I brought them out of the land of Egypt."

And Moses declared unto Israel the set feasts of the LORD.

[1] And the LORD spake unto Moses in Mount Sinai, saying, "When ye come unto the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, prune thy vineyard, and gather in the fruits thereof; but in the seventh year shall be a sabbath of solemn rest for the land. Thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself thou shalt not reap, and the grapes of thy vine thou shalt not gather, [2] that the poor of thy people may eat, and what they leave the beast of the field shall eat. [3] And if ye shall say, 'What shall we eat the seventh year?' I will command my blessing upon you in the sixth year, and the land shall bring forth fruit for the three years, until the fruits of the ninth year come in.

The sabbatic year.

"[4] And thou shalt number seven sabbaths of years unto thee, even forty and nine years. Then shalt thou send abroad the loud trumpet, and ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof. It shall be a jubilee unto you; and ye shall return every man unto his possession, and every man unto his family. Ye shall not sow, neither reap that which groweth of itself, nor gather the grapes of the undressed vine; it is a jubilee; it shall be holy unto you. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

The year of jubilee.

"[5] If ye walk in my statutes, and keep my commandments, and do them, then I will give rains in their season, and ye shall eat bread to the full, and dwell in your land safely. And I will give peace in the land; ye shall lie down, and none shall make you afraid. And I will set my tabernacle among

Promises and warnings.

[1] Lev. xxv, 1. [2] Lev. xxiii, 11. [3] Lev. xxv, 20. [4] Lev. xxv, 8. [5] Lev. xxvi, 3.

you. And I will walk among you, and will be your God, and ye shall be my people.

"But if ye will not hearken unto me, and will not do all my commandments, I also will do this unto you; I will appoint terror over you, even consumption and fever. And ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be smitten before your enemies; they that hate you shall rule over you. Ye shall flee when none pursueth you. And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins. I will make your heaven as iron and your earth as brass. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number. And you will I scatter among the nations, and your land shall be a desolation, and your cities a waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land. And as for them that are left in the lands of their enemies, I will send faintness into their heart, and the sound of a driven leaf shall chase them.

"[1] Yet [2] if their heart be humbled, [3] I will not destroy them utterly, but I will remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God. I am the LORD."

[1] Lev. xxvi, 44. [2] Lev. xxvi, 41. [3] Lev. xxvi, 44.

NUMBERS.

CHAPTER I.

PREPARATIONS FOR THE JOURNEY: FROM SINAI TO KADESH-BARNEA.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tent of meeting, the second month of the second year after they were come out of the land of Egypt, saying, "Take ye the sum of all the congregation of the children of Israel, thou and Aaron."

The first census.

And they assembled all the congregation together and numbered them, every male from twenty years old and upward. [1] And they were six hundred and three thousand five hundred and fifty, [2] all able to go forth to war.

[3] But the Levites were not numbered among them.

[4] And the LORD spake unto Moses, saying, "Behold, I have taken the Levites from among the children of Israel instead of the firstborn; the Levites shall be mine. (For on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast.) [5] Bring the tribe of Levi near, and set them before Aaron, that they may minister unto him. And they shall do the service of the tabernacle. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood; and the stranger that cometh nigh shall be put to death. [6] Number the children of Levi."

Appointment, census, and consecration of Levites.

And Moses numbered them [7] from thirty years old

[1] Num. i, 46. [3] Num. i, 47. [5] Num. iii, 6. [7] Num. iv, 47.
[2] Num. i, 45. [4] Num. iii, 11. [6] Num. iii, 15.

unto fifty years old, even eight thousand four hundred and fourscore.

[1] And the LORD spake unto Moses, saying, "Take the Levites and cleanse them. Sprinkle the water of expiation upon them, and let them wash their clothes and cleanse themselves. Then let them take two bullocks, and present the Levites before the tent of meeting. And assemble the whole congregation; and the children of Israel shall lay their hand upon the Levites, and Aaron shall offer the Levites on behalf of the children of Israel, that they may do the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks, [2] and offer thou the one for a sin offering and the other for a burnt offering unto the LORD. And the Levites shall be mine. They are wholly given unto me instead of the firstborn."

[3] Thus did Moses and Aaron and all the congregation of the children of Israel unto them. And the Levites purified themselves from sin, and after that went the Levites in to do the service in the tent of meeting.

[4] And the LORD spake unto Moses, saying, "Speak unto Aaron and unto his sons, saying, 'On this wise ye shall bless the children of Israel; ye shall say unto them,

"'"The LORD bless thee, and keep thee:
"'"The LORD make his face to shine upon thee, and be gracious unto thee:
"'"The LORD lift up his countenance upon thee, and give thee peace."'

The priestly benediction.

"So shall they put my name upon the children of Israel; and I will bless them."

And it came to pass in the day that Moses had made an end of setting up the tabernacle that the princes of Israel offered: they brought wagons and oxen, with [5] silver vessels, and meal and burnt and sin and peace offerings. [6] And Moses gave the wagons and the oxen unto the Levites, to do the service of the tent of meeting.

Offerings.

[7] And the LORD spake unto Moses, saying, "Let the

[1] Num. viii, 5. [3] Num. viii, 20. [5] Num. vii, 13. [7] Num. ix, 1.
[2] Num. viii, 12. [4] Num. vi, 22. [6] Num. vii, 6.

children of Israel keep the passover in its appointed season." And they kept the passover, in the first month, on the fourteenth day, at even, in the wilderness of Sinai.

The passover.

[1] And the LORD spake unto Moses, saying, "Make thee two trumpets of silver; of beaten work shalt thou make them. And thou shalt use them for the calling of the congregation, and for the journeying of the camps. And the sons of Aaron, the priests, shall blow with the trumpets. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your God, and saved from your enemies. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God."

March from Sinai begun.

And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle. And the children of Israel set forward out of the wilderness of Sinai.

And Moses said unto Hobab, the son of Moses' father-in-law, "We are journeying unto the place of which the LORD said, 'I will give it you.' Come thou with us and we will do thee good."

Hobab constrained to join Israel.

And Hobab said unto him, "I will not go. I will depart to mine own land, and to my kindred."

And Moses said, "Leave us not, I pray thee. Thou knowest how we are in the wilderness, and thou shalt be to us instead of eyes. Yea, what good soever the LORD shall do unto us, the same will we do unto thee."

And they set forward from the mount of the LORD three days' journey. And the ark of the LORD went before them to seek out a resting place for them. And the cloud of the LORD was over them.

And the [a] mixed multitude that was among them com-

[1] Num. x, 1. | [a] Exod. xii, 38.

plained; the children of Israel also wept, and said, "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all save this manna." Murmuring.

And Moses was displeased, and said unto the LORD, "Wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? I am not able to bear all this people alone, it is too heavy for me."

And the LORD said unto Moses, "Gather unto me seventy of the elders of Israel and bring them unto the tent of meeting, that they may stand there with thee." Seventy elders appointed.

[1] And Moses gathered seventy men of the elders of the people and set them round about the tent. And the LORD came down in a cloud and took of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them they prophesied. But there remained two men that were of them that were written, but had not gone out unto the tent. And the spirit rested upon them, and they prophesied in the camp.

And Joshua, the son of Nun, the [a] minister of Moses, answered and said, "My lord Moses, forbid them."

And Moses said unto him, "Art thou jealous for my sake? Would God that all the LORD'S people were prophets."

And Moses gat him into the camp, he and the elders of Israel.

[2] And the LORD said unto Moses, "[3] Say thou unto the people, 'Ye have wept in the ears of the LORD, saying, "Who shall give us flesh to eat?" therefore, the LORD will give you flesh. Ye shall not eat one day, nor two, nor twenty days; but a whole month, until it be loathsome unto you; because ye have rejected the LORD, saying, "Why came we forth out of Egypt?"'"

And Moses said, "The people are six hundred thousand footmen. Shall flocks and herds be slain for them?

[1] Num. xi, 24. [3] Num. xi, 18.
[2] Num. xi, 16.

[a] Or, *servant*.

Or shall all the fish of the sea be gathered together to suffice them?"

And the LORD said unto Moses, "Is the LORD'S hand waxed short?"

And Moses went out and told the people the words of the LORD.

Quails given. And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp. And the people rose up all that day and all the night, and all the next day, and gathered the quails. And they spread them all abroad for themselves round about the camp. But while the flesh was yet between their teeth, the LORD smote the people with a very great plague.

Jealousy of Miriam and Aaron. And Miriam and Aaron spake against Moses, because he had married a Cushite woman. And the LORD heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

And the LORD came down in a pillar of cloud, and stood at the door of the tent, and called Aaron and Miriam; and they came forth. And he said, "Hear now my words. If there be a prophet among you, I the LORD will make myself known unto him in a vision, I will speak with him in a dream. But with my servant Moses, faithful in all mine house, will I speak mouth to mouth, and not in dark speeches, and the form of the LORD shall he behold. Wherefore then were ye not afraid to speak against Moses, my servant?"

And the anger of the LORD was kindled against them; and he departed. And behold, Miriam was leprous, as white as snow!

And Aaron said unto Moses, "Oh, my lord, we have done foolishly, we have sinned. Let her not be as one dead."

And Moses cried unto the LORD, and the LORD said, "Let her be shut up without the camp seven days, and after that she shall be brought in again."

And the people journeyed not till Miriam was brought in again.

[1] And they came to Kadesh-barnea.

[1] Deut. i, 19.

CHAPTER II.

THE GREAT REBELLION: THE "FORTY YEARS."

[1]AND Moses sent[2] men to spy out the land of Canaan, and said unto them, "Go, see the land, what it is; and the people, whether they be strong or weak, few or many; and what cities they dwell in. And bring of the fruit of the land." Now the time was the time of the first ripe grapes.

So they went up and spied out the land; and they cut down a branch with one cluster of grapes, and bare it upon a staff between two; they brought also pomegranates, and figs. And they returned at the end of forty days, and came to Kadesh, to all the congregation of the children of Israel, and showed them the fruit of the land.

And they said, "We came unto the land, and surely it floweth with milk and honey. Howbeit the people that dwell in the land are stronger than we. The cities are fenced and very great,[3] and all the people are men of great stature. And there we saw [a]giants, the sons of Anak: and we were in our own sight as grasshoppers."

Evil report of the spies.

But [4]Caleb stilled the people, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

But the men that went up with him said, "We be not able to go up against the people; they are stronger than we." And they brought up an evil report of the land.

And all the congregation lifted up their voice and cried that night, and murmured against Moses and Aaron, and said, "Would God that we had died in Egypt! Wherefore doth the LORD bring us into

Panic and mutiny.

[1] Num. xiii, 3. [3] Num. xiii. 32.
[2] Num. xiii, 2. [4] Num. xiii, 30.

[a] So in R. V. marg.

this land, to fall by the sword? Our wives and our little ones shall be a prey. Were it not better to return into Egypt? Let us make a captain and return into Egypt."

Then Moses and Aaron fell on their faces. And Joshua and Caleb, which were of them that spied out the land, rent their clothes, saying, "The land is an exceeding good land. If the LORD delight in us, he will bring us into this land, and give it unto us; a land which floweth with milk and honey. Only rebel not against the LORD, neither fear ye the people of the land. The LORD is with us; fear them not."

But all the congregation bade stone them with stones.

And the Glory of the LORD appeared in the tent of meeting. And the LORD said unto Moses, "How long will this people despise me? How long will they not believe in me?"

Moses' intercession.

And Moses said unto the LORD, "[1] Thou hast spoken, saying, 'The LORD is slow to anger, and plenteous in mercy.' Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy."

And the LORD said, "I have pardoned according to thy word. But because those men have seen my Glory and signs, yet have tempted me these ten times, and have not hearkened to my voice, surely they shall not see the land which I sware unto their fathers. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it. To-morrow turn ye, and get you into the wilderness."

The sentence.

And the LORD spake unto Moses, saying, "Say unto them, 'Your whole number from twenty years old and upward, which have murmured against me, shall not come into the land, except Caleb and Joshua. But your little ones, which ye said would be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, ye [2] shall die in this wilderness. [3]And your children shall be wanderers in the wilderness [a] forty years, a year for every

[1] Num. xiv, 17. [3] Num. xiv, 33.
[2] Num. xiv, 35.
[a] But this included the whole journey from Egypt to Canaan.

day in which ye spied out the land, [1] until ye be consumed."

[2] And Moses told these words unto all the children of Israel, and the people mourned greatly.

[3] And the men which Moses sent to spy out the land, who returned bringing up an evil report, died by the plague before the LORD. But Joshua and Caleb remained alive.

[4] And the LORD spake unto Moses, saying, "Speak unto the children of Israel, and bid them make fringes in the borders of their garments, and that they put upon the fringe of each border a cord of blue: that ye may look upon it, and remember all the commandments of the LORD, and do them."

Sedition against the priesthood—Punishment.

Now Korah, of the seed of Levi, with Dathan and Abiram and On, and with two hundred and fifty princes of the congregation, assembled themselves together against Moses and against Aaron, and said unto them, "Ye take too much upon you. Is it a small thing that thou hast brought us up out of a land flowing with milk and honey, but thou must needs make thyself a prince over us?"

And Korah assembled all the congregation against them unto the door of the tent of meeting.

[5] And Moses said unto Korah, "Seemeth it but a small thing unto you that God hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle? And seek ye the priesthood also? What is Aaron that ye murmur against him? Thou and thy company are gathered together against the LORD."

[6] And Moses spake unto the congregation, saying, "Depart from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in their sins."

So they gat up them from Korah, Dathan, and Abiram on every side. And the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up. And the earth closed upon them, and they perished from among the assembly. And all Israel

[1] Num. xiv, 33. [3] Num. xiv, 36. [5] Num. xvi, 8.
[2] Num. xiv, 39. [4] Num. xv, 37. [6] Num. xvi, 25.

that were round about them fled, for they said, "Lest the earth swallow us up."

[1] And the LORD spake unto Moses, saying, "Speak unto the children of Israel, and take of them rods, one for each father's house, twelve rods. Write thou every man's name upon his rod; and write Aaron's name upon the rod of Levi, and lay them up in the tent of meeting. And it shall come to pass that the man whom I shall choose, his rod shall bud. And I will make to cease the murmurings of the children of Israel, which they murmur against you."

Aaron's rod budding.

And all their princes gave Moses rods, and Moses laid up the rods before the LORD in the tent; and on the morrow, behold, the rod of Aaron was budded, and put forth buds, and bloomed blossoms, and bare ripe almonds. And Moses brought out all the rods unto all the children of Israel. And they looked and took every man his rod.

And the LORD said unto Moses, "Put back the rod of Aaron before the testimony, to be kept for a token."

[2] And the children of Israel, even the whole congregation, came into the wilderness of Zin. And the people abode in Kadesh; and Miriam died and was buried there.

Death of Miriam.

Murmuring.

And there was no water for the congregation.

And the LORD spake unto Moses, saying, "Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water. And thou shalt bring forth to them water out of the rock."

And Moses took the rod and gathered the assembly together before the rock, and said unto them, "Hear now, ye rebels; shall we bring you forth water out of this rock?"

Moses' sin and punishment.

And Moses lifted up his hand, and smote the rock with his rod twice. And water came forth abundantly, and the congregation drank, and their cattle.

And the LORD said unto Moses and Aaron, "Because ye believed not in me, to sanctify me in the eyes of the

[1] Num. xvii, 1. [2] Num. xx, 1.

children of Israel, therefore [a] ye shall not bring this assembly into the land which I have given them."

And Moses sent messengers to the king of Edom, "Thus saith thy brother, Israel, 'Let us pass through thy land. We will not pass through field or vineyard, we will go along the king's highway, we will not turn aside to the right hand nor to the left until we have passed thy border. And if we drink of thy water, I and my cattle, then will I give thee the price thereof. Let me only pass through on my feet.'"

[1]And Edom said, "Thou shalt not pass through." [2] Wherefore Israel turned away from him.

And the children of Israel journeyed from Kadesh and came unto Mount Hor. And the LORD spake unto Moses, saying, "Take Aaron and Eleazar his son, and bring them up unto Mount Hor. Aaron shall be gathered unto his people, and shall die there!"

And Moses did as the LORD commanded. They went up into Mount Hor in the sight of all the congregation; and Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there in the top of the mount. And Moses and Eleazar came down from the mount. And all the congregation wept for Aaron thirty days.

Death of Aaron.

A PRAYER OF MOSES THE MAN OF GOD.

[3] LORD, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting thou art God.

Thou turnest man to [b] destruction;
And sayest, "Return, ye children of men."
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep.

[1] Num. xx, 18. [2] Num. xx, 21. [3] Psalm xc. [a] Deut. iii, 23–26. [b] R. V. marg., Or, *dust*.

In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up·
In the evening it is cut down and withereth.

For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee.
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath;
We bring our years to an end as [a] a tale that is told.

The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labor and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.

Return, O LORD; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.

Let thy works appear unto thy servants,
And thy glory upon their children.
And let the beauty of the LORD our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it."

[1] And they journeyed from Mount Hor by the way to the Red Sea, to compass the land of Edom. And the soul of the people was much discouraged because of the way, and they spake against God, and against Moses. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

[1] Num. xxi, 4.

[a] R. V. marg., Or, *a sound* or *sigh*.

And the people came to Moses, and said, "We have sinned. Pray unto the LORD, that he take away the serpents from us."

Fiery serpents—The brazen serpent.

And Moses prayed for the people. And the LORD said unto Moses, "Make thee a fiery serpent, and set it upon a standard. And it shall come to pass, that every one that is bitten, when he seeth it shall live."

And Moses made a serpent of brass, and [a] set it upon a standard. And if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

And the children of Israel journeyed. And Israel sent messengers unto Sihon, king of the Amorites, saying, "Let me pass through thy land. We will not turn aside into field or vineyard; we will not drink of the water of the wells. We will go by the king's highway till we have passed thy borders."

But Sihon gathered all his people together and went out and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land, and dwelt in his cities.

War with Sihon and Og.

And they turned and went up by the way of Bashan. And Og, the king of Bashan, went out against them, he and his people, to battle. And the LORD said unto Moses, "Fear him not; I have delivered him into thy hand."

So they smote him, and possessed his land.

And the children of Israel journeyed and pitched in the plains of Moab, beyond the Jordan at Jericho.

[a] John iii, 14.

CHAPTER III.

BALAAM.

AND Balak, [1] king of Moab, [2] was sore afraid and distressed because of the children of Israel; because they were many. And the people of Moab said unto the elders of [a] Midian, "Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field."

Israel's enemies send for Balaam.

And Balak sent messengers unto Balaam to call him, saying, "Behold, there is a people come out from Egypt. Behold, they cover the face of the earth, and they abide over against me and are too mighty for me. Come now therefore, I pray thee, curse me this people, that we may smite them, and drive them out of the land. For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed."

And the elders of Moab and Midian came unto Balaam, with rewards in their hand, and spake unto him the words of Balak.

And he said unto them, "Lodge here this night, and I will bring you word, as the LORD shall speak unto me."

And the princes of Moab abode with Balaam.

And God came unto Balaam and said, "What men are these with thee?"

And Balaam said, "Balak, king of Moab, hath sent unto me, saying, 'Behold, the people that is come out of Egypt, it covereth the face of the earth. Now come, curse me them. Peradventure I shall be able to fight against them, and drive them out.'"

And God said unto Balaam, "Thou shalt not go with

[1] Num. xxii, 4.
[2] Num. xxii, 3.

[a] A neighboring allied nation.

them. Thou shalt not curse the people, for they are blessed."

And Balaam rose up in the morning, and said unto the princes of Balak, "Get you into your land, for the LORD refuseth to give me leave to go with you."

And the princes of Moab rose up and went unto Balak, and said, "Balaam refuseth to come with us."

And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam and said to him, "Thus saith Balak, 'Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honor, and whatsoever thou sayest unto me I will do. Come therefore, I pray thee, curse me this people.'"

Balaam answered and said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will speak unto me more."

And God saw that [1] Balaam loved the hire of wrongdoing, and [2] came unto Balaam at night, and said unto him, "Rise up, go with them; but only the word which I speak unto thee, that shalt thou do."

And Balaam rose up in the morning, and went with the princes of Moab. And God's anger was kindled. And the angel of the LORD placed himself in the way against him.

Now he was riding upon his ass. And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand, and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way. Then the angel stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side. And the ass saw the angel, and she thrust herself unto the wall, and crushed Balaam's foot; and he smote her again. And the angel went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And the ass saw the angel, and she lay down under Balaam. And

The opposing angel—The speaking ass.

[1] 2 Peter ii, 15. [2] Num. xxii, 20.

Balaam's anger was kindled, and he smote the ass with his staff.

And the LORD opened the mouth of the ass, and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?"

And Balaam said unto the ass, "Because thou hast mocked me. I would there were a sword in mine hand, for now I had killed thee."

And the ass said unto Balaam, "Am not I thine ass, upon which thou hast ridden all thy life long unto this day? Was I ever wont to do so unto thee?"

And he said, "Nay."

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face.

And the angel said unto him, "Thy way is [a] perverse before me. Wherefore hast thou smitten thine ass these three times? Behold, unless she had turned aside from me, surely now I had even slain thee."

And Balaam said unto the angel of the LORD, "I have sinned. Now therefore if it displease thee, I will get me back again." And the angel of the LORD said unto Balaam, "Go with the men; but only the word that I shall speak unto thee, that thou shalt speak."

So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him, and said unto Balaam, "Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able to promote thee to honor?"

And Balaam said, "Lo, I am come unto thee. The word that God putteth in my mouth that shall I speak."

And Balaam went with Balak. And Balak sacrificed oxen and sheep, and sent to Balaam and to the princes that were with him.

And in the morning Balak took Balaam, and brought him up into the high places of [b] Baal, and he saw from thence the utmost part of the people. And Balak and Balaam built seven altars, and offered on every altar a bullock and a ram.

[a] R. V. marg., Heb. *headlong*. [b] Num. xxv, 3.

And Balaam said unto Balak, "Stand by thy burnt offering, and I will go; peradventure the LORD will come to meet me, and whatsoever he showeth me I will tell thee."

And he went to a bare height.

And God met Balaam and put a word in Balaam's mouth, and said, "Return unto Balak, and thus thou shalt speak."

And he returned unto him, and, lo, he stood by his burnt offering, he, and all the princes of Moab.

And Balaam took up his parable and said,

"From Aram hath Balak brought me,
The king of Moab from the mountains of the East, saying,
'Come, curse me Jacob,
And come, defy Israel!'
How shall I curse whom God hath not cursed?
And how shall I defy, whom the LORD hath not defied?
[a] Let me die the death of the righteous,
And let my last end be like his!"

Balaam's first prophecy.

And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether."

And Balaam answered and said, "Must I not speak that which the LORD putteth in my mouth?"

And Balak said unto him, "Come with me unto another place, and curse them from thence." And he took him to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar.

And Balaam said unto Balak, "Stand here by thy burnt offering, while I meet the LORD up yonder."

And the LORD met Balaam, and put a word in his mouth. And he came to Balak, and, lo, he stood by his burnt offering and the princes, of Moab were with him. And Balak said unto him, "What hath the LORD spoken?"

And Balaam took up his parable and said,

"Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor;

Second prophecy.

[a] Num. xxxi, 8.

God is not a man, that he should lie,
Neither the son of man, that he should repent.
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless;
And he hath blessed, and I cannot reverse it.

He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel.
The LORD his God is with him;
And the shout of a king is among them.
There is no enchantment [a]against Jacob,
Neither is there any divination [a]against Israel."

And Balak said unto Balaam, "Neither curse them at all, nor bless them at all."

But Balaam answered and said unto Balak, "Told not I thee, saying, 'All that the LORD speaketh, that I must do?'"

And Balak said unto Balaam, "Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence."

And Balak took Balaam unto the top of Peor.

And Balaam lifted up his eyes and saw Israel; and the spirit of God came upon him. And he took up his parable and said,

"How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
Third prophecy. As valleys are they spread forth,
As gardens by the river side.
His king shall be higher than [b]Agag,
And his kingdom shall be exalted.

Blessed be everyone that blesseth thee,
And cursed be everyone that curseth thee."

And Balak's anger was kindled against Balaam, and he smote his hands together. And Balak said unto Balaam, "I called thee to curse mine enemies, and, behold, thou hast blessed them these three times. There-

[a] Thus in the R. V. marg. [b] The king of the neighboring Amalekites. See Exod. xvii, 8–16.

fore now flee thou to thy place. I thought to promote thee unto great honor, but [a] the LORD hath kept thee back from honor."

And Balaam said unto Balak, "Spake I not to thy messengers which thou sentest unto me, saying, 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD?' What the LORD speaketh, that will I speak. And now, behold, I go unto my people. Come, and I will tell thee what this people shall do to thy people in the latter days."

And he took up his parable and said,

Fourth prophecy.

"I see him, but not now;
I behold him, but not nigh;
There shall come forth a star out of Jacob,
And a scepter shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult."

And Balaam rose up, and returned to his place; and Balak also went his way.

[a] Uttered sneeringly.

CHAPTER IV.

ISRAEL'S IDOLATRY: THE PLAGUES: THE HOLY WAR: THE SECOND NUMBERING: WOMEN AS HEIRS: THE CITIES OF REFUGE: JOSHUA CHARGED.

Israel beguiled into idolatry.

AND Israel abode in Shittim, and the people began to commit sin with the daughters of Moab. [1] For Balaam taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. [2] And the people bowed down to their gods. And the anger of the LORD was kindled against Israel. [3] And those that died by the plague were twenty and four thousand.

The plague —The holy war.

[4] And Moses said unto the judges of Israel, "Slay ye the men that have joined themselves unto Baal-peor." And the congregation were weeping at the door of the tent of meeting. So the plague was stayed.

[5] And the LORD spake unto Moses, saying, "Avenge the children of Israel of the [a] Midianites, for they vex you with their wiles wherewith they have beguiled you in the matter of [b] Peor."

[6] And Moses sent a thousand of every tribe to the war, them and Phinehas, the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for alarm in his hand, and they warred against Midian, as the LORD commanded Moses. And they slew every male, and the kings of Midian with the rest, and took captive the women and their little ones. And all their cattle and flocks and goods they took for a prey, and all their cities

[1] Rev. ii, 14.
[2] Num. xxv, 2.
[3] Num. xxv, 9.
[4] Num. xxv, 5.
[5] Num. xxv, 16.
[6] Num. xxxi, 6.

[a] Evidently allied with Moab.
[b] Num. xxv, 3.

and encampments they burnt with fire. [a] [1] Balaam also, the son of Beor, they slew with the sword.

[2] And after the plague the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, "Take the sum of all the congregation of the children of Israel, from twenty years old and upward, all that are able to go forth to war in Israel."

[3] And they that were numbered were [b] six hundred thousand and a thousand seven hundred and thirty. [4] But among these there was not a man of them that were numbered by Moses and Aaron in the wilderness of Sinai; for the LORD had said of them, "They shall surely die in the wilderness." There was not left a man of them, save Caleb and Joshua.

The second numbering.

[5] And the LORD spake unto Moses, saying, "Unto these the land shall be divided for an inheritance according to the number of names. To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance. The land shall be divided by lot."

[6] Then drew near the daughters of Zelophehad; Mahlah, Noah, Hoglah, Milcah, and Tirzah. And they stood before Moses and Eleazar, and before the princes, and all the congregation, at the door of the tent of meeting, saying, "Our father died in the wilderness, and he had no sons. Why should the name of our father be taken away from among his family, because he had no son? Give unto us a possession among the brethren of our father."

Women as landowners.

And Moses brought their cause before the LORD. And the LORD spake unto Moses, saying, "The daughters of Zelophehad speak right; thou shalt surely give them a possession among their father's brethren, and cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, 'If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his

[1] Num. xxxi, 8. [2] Num. xxvi, 1. [3] Num. xxvi, 51. [4] Num. xxvi, 64. [5] Num. xxvi, 52. [6] Num. xxvii, 1.

[a] Num. xxiii, 10. [b] Less than they were nearly forty years before. See Num. ii, 32.

kinsman that is next to him of his family, and he shall possess it.'"

[1] Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Gilead, that the place was a place for cattle, they came and spake unto Moses and Eleazar and unto the princes of the congregation, saying, "Let this land be given unto thy servants for a possession; bring us not over Jordan."

Reuben and Gad choosing Gilead.

And Moses said, "Shall your brethren go to the war, and shall ye sit here? Wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?"

[2] And they said, "We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place. We will not return unto our houses until they have inherited every man his inheritance."

And Moses said unto them, "If ye will do this, ye shall be guiltless toward the LORD, and toward Israel; and this land shall be unto you for a possession. But if ye will not do so, behold, ye have sinned against the LORD, and be sure your sin will find you out."

So Moses gave charge concerning them to Eleazar and Joshua.

[3] And the LORD spake unto Moses, saying, "Command the children of Israel, that they give unto the Levites cities to dwell in, and suburbs round about for their cattle and all their beasts. The cities which ye shall give to the Levites shall be forty and eight, with their [a] suburbs, [4] the six cities of refuge and forty and two cities beside them."

The cities of refuge.

And the LORD spake unto Moses, saying, "Say unto the children of Israel, 'When ye pass over Jordan into the land of Canaan, then ye shall appoint you six cities of refuge; that one that killeth any person unwittingly

[1] Num. xxxii, 1.
[2] Num. xxxii, 16.
[3] Num. xxxv, 1.
[4] Num. xxxv, 6.

[a] R. V. marg., Or, *pasture lands*.

may flee thither; [1] that he die not, until he stand before the congregation for judgment. [2] And he shall flee unto one of those cities, and shall stand at the entering of the gate of the city, and declare his cause in the ears of the elders of that city. [3] If he thrust him whom he killed of hatred, or hurled at him lying in wait so that he died, or in enmity smote him, he shall surely be put to death. But if he thrust him suddenly without enmity, or seeing him not; and he was not his enemy, neither sought his harm: [4] as when a man goeth into the forest with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; [5] the congregation shall deliver the manslayer out of the hand of the avenger of blood, and he shall dwell in the city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return into the land of his possession.

"But one witness shall not testify against any person that he die. [6] At the mouth of two witnesses, or of three, shall he that is to die be put to death.'"

[7] And the LORD said unto Moses, "Get thee up into this mountain and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. Because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes."

Joshua charged.

And Moses spake unto the LORD, saying, "Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation, which may lead them out and bring them in."

And the LORD said unto Moses, "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine

[1] Num. xxxv, 12.
[2] Josh. xx, 4.
[3] Num. xxxv, 20.
[4] Deut. xix, 5.
[5] Num. xxxv, 25.
[6] Deut. xvii, 6.
[7] Num. xxvii, 12.

honor upon him, that all the congregation of the children of Israel may obey. At his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."

And Moses did as the LORD commanded him.

DEUTERONOMY.

CHAPTER I.

MOSES' PARTING ADDRESS TO THE PEOPLE.

THESE be the words which Moses spake unto all Israel beyond Jordan, [1] in the land of Moab.

[2] In the fortieth year, in the eleventh month, on the first day of the month, Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment. And Moses said,

"[3] I besought the LORD at one time, saying, 'O LORD God, thou hast begun to show thy servant thy greatness, and thy strong hand; for what god is there in heaven or in earth that can do according to thy works, and thy mighty acts? Let me go over, I pray thee, and see the good land that is beyond Jordan.' But the LORD was wroth with me for your sakes. And the LORD said unto me, 'Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage and strengthen him; for he shall go over before this people, and cause them to inherit the land which thou shalt see.' So [4] I must die in this land; I must not go over Jordan. But ye shall go over and possess that good land. Personal words.

"[5] And now, O Israel, hearken unto the statutes and unto the judgments which I teach you, for to do them; that ye may live, and go in and possess the land which the LORD, the God of your fathers, Exhortations.

[1] Deut. i, 5. [2] Deut. i, 3. [3] Deut. iii, 23. [4] Deut. iv, 22. [5] Deut. iv, 1.

giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me. Keep therefore and do them. For this is your wisdom and your understanding in the sight of the peoples, which shall hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.' For what nation is there that hath statutes and judgments so righteous as all this law which I set before you this day? Take heed to thyself lest thou forget the things which thine eyes saw, the day that thou [a] stoodest before the LORD in Horeb, and the mountain burned with fire unto the heart of heaven. And the LORD spake unto you out of the midst of the fire. Ye heard the voice of words, but ye saw no [1] manner of form, lest ye corrupt yourselves, and make you a graven image. [2] And he declared unto you his covenant, even the ten commandments; and he wrote them upon two tables of stone.

" [3] When thou shalt beget children, and children's children, and have been long in the land, and shall make a graven image in the form of anything, and shall do that which is evil in the sight of the LORD thy God, I call heaven and earth to witness against you this day, that ye shall soon utterly perish. The LORD shall scatter you among the peoples. But if from thence ye shall seek the LORD thy God, thou shalt find him, if thou search after him with all thy heart and with all thy soul. [4] The LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither he hath scattered thee. And the LORD will bring thee into the land which thy fathers possessed, and will do thee good, and rejoice over thee and multiply thee above thy fathers. And the LORD will circumcise thine heart, to love the LORD thy God with all thine heart and with all thy soul. [5] Thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy

Warnings.

[1] Deut. iv, 15. [4] Deut. xxx, 3.
[2] Deut. iv, 13. [5] Deut. iv, 31.
[3] Deut. iv, 25.
[a] Exod. xix, 18.

fathers. For ask, now, since the day that God created man, did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Out of heaven he made thee hear his voice, and upon earth he made thee see his great fire. [1] Unto thee it was showed, that thou mightest know that the LORD he is God; there is none else beside him."

Urgent exhortations and directions.

And Moses said, "[2]Hear, O Israel. [a] The LORD our God is one LORD; and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And when the LORD thy God shall bring thee into the land, great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt.

"[3] Thou shalt make no covenant with the people, neither shalt thou make marriages with them; for he will turn away thy son from following me, that they may serve other gods. But ye shall break down their altars, and dash in pieces their pillars, and burn their graven images with fire. For thou art an holy people, the LORD thy God hath chosen thee. The LORD did not set his love upon you because ye were more in number than any people, but because the LORD loveth you. The LORD thy God is the faithful God, which keepeth covenant and mercy with them that love him to a thousand generations.

"[4] Thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilder-

[1] Deut. iv, 35. [3] Deut. vii, 2.
[2] Deut. vi, 4. [4] Deut. viii, 2.

[a] Mark xii, 29, 30; Lev. xix, 18.

ness; that he might prove thee, to know what was in thine heart. And he humbled thee, and suffered thee to hunger, and fed thee with manna, that he might make thee know that [a] man doth not live by bread alone, but by every word that proceedeth out of the mouth of the LORD. Thy raiment [1] and shoe [2] waxed not old upon thee, neither did thy foot swell, these forty years.

"Beware lest when thou hast eaten and art full, and hast built goodly houses, and when thy herds and thy flocks and thy silver and thy gold multiply, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget God, and say in thine heart, 'My power and the might of mine hand hath gotten me this wealth.' But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth. And if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

Concerning false teachers.

"[3] If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, 'Let us go after other gods, and serve them,' thou shalt not hearken unto the words of that prophet or dreamer of dreams. For the LORD proveth you, to know whether ye love the LORD with all your heart and with all your soul. And that prophet or that dreamer of dreams shall be put to death; because he hath spoken rebellion against the LORD.

Concerning the poor.

"[4] Thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need. Thine heart shall not be grieved when thou givest unto him; because that for this thing the LORD thy God shall bless thee in all thy work. For the poor shall never cease out of the land, therefore thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor.

[1] Deut. xxix, 5. [3] Deut. xiii, 1.
[2] Deut. viii, 4. [4] Deut. xv, 7.

[a] Matt. iv, 4.

"'If there arise a matter in judgment too hard for thee, thou shalt arise and come unto the priests and unto the judge that shall be in those days. And according to the judgment which they shall tell thee thou shalt do. Thou shalt not turn aside to the right hand, nor to the left.

"And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

"When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and dwell therein; and shalt say, 'I will set a king over me, like all the nations that are round about me;' thou shalt in anywise set him king over thee, whom the LORD thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, which is not thy brother. [a] Only he shall not multiply horses to himself, nor cause the people to return to Egypt.' [b] Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, then he shall write him a copy of this law in a book, out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel. Concerning a king.

"All the tribe of Levi shall have no portion nor inheritance with Israel. The LORD [2] is their inheritance; [3] they shall eat the offerings of the LORD made by fire. Concerning the Levites.

[1] Deut. xvii, 8. [3] Deut. xviii, 1.
[2] Deut. xviii, 2.

[a] 2 Chron. i, 14. [b] 1 Kings xi, 1.

"[1] Thou shalt surely tithe all the increase of thy seed, year by year. [2] And unto the children of Levi I have given all the tithe in Israel for an inheritance, in return for their service, even the service of the tent of meeting. [3] And from them that offer a sacrifice, whether ox or sheep, a part shall be the priest's due. The first fruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons forever.

"When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee anyone that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiceth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the LORD; and because of these abominations the LORD thy God doth drive these nations out before thee. Thou shalt be perfect with the LORD thy God.

Concerning sorcery.

"The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

"[4] When thou goest forth to battle against thine enemies, and seest horses, and chariots, and people more than thou, thou shalt not be afraid of them, for the LORD thy God is with thee.

Concerning military duty.

"And when ye draw nigh unto the battle the officers shall speak unto the people, saying, 'What man is there that hath built a new house, and hath not dedicated it? Let him go and return unto his house. And what man is there that hath planted a vineyard, and hath not used the fruit thereof? Let him go and return unto his house. And what man is there that hath betrothed a wife, and hath not taken her? Let him go and return unto his house.'

[1] Deut. xiv, 22. [2] Num. xviii, 21. [3] Deut. xviii, 3. [4] Deut. xx, 1.

"And the officers shall speak further unto the people, and they shall say, 'What man is there that is fearful and faint-hearted? Let him return unto his house, lest his brethren's heart melt as his heart.'

"[1] If one be found slain in the land, lying in the field, and it be not known who hath smitten him, thy judges and elders shall come forth and shall measure unto the city which is nearest unto the slain man; and the elders of the city shall take an heifer and bring it unto a valley with running water, and shall break the heifer's neck there in the valley. And the priests shall come near. And the elders shall wash their hands over the heifer, and say, 'Our hands have not shed this blood, neither have our eyes seen it. Forgive, O LORD, thy people whom thou hast redeemed, and suffer not innocent blood to remain in the midst.' So shalt thou put away the innocent blood from the midst of thee. Concerning secret murder.

"[a] [2] If brethren dwell together, and one of them die and have no son, the wife of the dead shall not marry a stranger. Her husband's brother shall take her to him to wife, and the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel. [b] And if the man like not to take her, then shall his brother's wife go up to the gate unto the elders, and loose his shoe from off his foot. And his name shall be called, 'The house of him that hath his shoe loosed.'

"[3] And it shall be when thou art come in unto the land, that thou shalt take of the first of all the fruit of the ground, and put it in a basket, and shalt go unto the priest that shall be in those days, and say, 'A Syrian ready to perish was my father, and he went down into Egypt and he became there a great nation. And the Egyptians afflicted us, and laid upon us hard bondage; and we cried unto the LORD, and the LORD heard our voice, and brought us forth out of Egypt with a mighty hand, and with signs and wonders. And he hath brought us into this land flowing Offering the first fruits.

[1] Deut. xxi, 1. [2] Deut. xxv, 5. [3] Deut. xxvi, 1.

[a] Matt. xxii, 24. [b] Ruth iv, 7.

with milk and honey. And now, behold, I have brought the first of the fruit of the ground.'

"And thou shalt set it down and worship, and thou shalt rejoice in all the good which the LORD hath given unto thee."

CHAPTER II.

ARRANGEMENTS FOR THE LAW: MOSES' SONG, BLESSING, AND DEATH.

[1] AND Moses with the elders of Israel commanded the people, saying, "On the day when ye shall pass over Jordan into the land, thou shalt set thee up great stones, and plaister them with plaister. And thou shalt write upon them all the words of this law. And ye shall set up these stones in Mount Ebal. And there shalt thou build an altar unto the LORD thy God, and offer offerings thereon, and rejoice before the LORD. And thou shalt write upon the stones the words of this law, very plainly." The law on Mount Ebal.

[2] And Moses wrote this law, and delivered it unto the priests and elders, saying, "At the end of every seven years, in the feast of tabernacles when all Israel is come to appear before the LORD, thou shalt read this law. [a] Assemble the people, the men, and women, and little ones, and thy stranger that is within thy gates, that they may hear and learn, and fear the LORD as long as ye live." The law to be read.

[3] And when Moses made an end of writing this law in a book, Moses commanded the Levites which bare the ark of the LORD, saying, "Take this book of the law and put it by the ark of the covenant of the LORD, that it may be there for a witness." The law in the ark.

[4] And Moses spake unto all Israel, "I am an hundred and twenty years old this day, and the LORD hath said unto me, 'Thou shalt not go over this Jordan.' Joshua, he shall go over before thee, as the LORD hath spoken."

[1] Deut. xxvii, 1. [3] Deut. xxxi, 24.
[2] Deut. xxxi, 9. [4] Deut. xxxi, 1.
[a] Neh. viii, 1.

Moses' song.

[1] And Moses spake in the ears of all the assembly of Israel the words of this song,

"Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth.

My doctrine shall drop as the rain,
My speech shall distill as the dew;
For I will proclaim the name of the LORD;
Ascribe ye greatness unto our God.

The LORD'S portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye;
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions;
The LORD alone did lead him,
And there was no strange god with him.

Then he forsook God which made him,
And lightly esteemed the rock of his salvation.
And the LORD saw it and abhorred them,
Because of the provocation of his sons and daughters.
And he said, 'I will hide my face from them,
I will see what their end shall be.'

Oh that they were wise, that they understood this,
That they would consider their latter end!"

And Moses came and spake all the words of this song in the ears of the people, he and [a] Hoshea the son of Nun.

Moses' blessing.

[2] And Moses blessed the children of Israel before his death. He said,

"The LORD came from Sinai,
He shined forth from Mount Paran.
The beloved of the LORD shall dwell in safety by him,
He covereth him all the day long.

[1] Deut. xxxi, 30. [2] Deut. xxxiii, 1. [a] Or, Joshua.

Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.
There is none like unto God,
Who rideth upon the heaven for thy help.
The eternal God is thy dwelling place,
And underneath are the everlasting arms.
Israel dwelleth in safety,
In a land of corn and wine.

Happy art thou, O Israel;
Who is like unto thee, a people saved by the LORD!"

[1] And the LORD spake unto Moses, saying, "Get thee up into Mount Nebo, which is in the land of Moab, over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession, and die in the mount, as Aaron thy brother died in Mount Hor."

[2] And Moses went up from the plains of Moab unto Mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land.

Moses' death.

So Moses, the servant of the LORD, died there according to the word of the LORD. And he buried him in the valley, but no man knoweth of his sepulcher unto this day. Moses was an hundred and twenty years old. His eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face.

[1] Deut. xxxii, 48. [2] Deut. xxxiv, 1.

JOSHUA.

CHAPTER I.

JOSHUA SUCCEEDING MOSES, AND LEADING THE PEOPLE OVER JORDAN.

NOW after the death of Moses, the servant of the LORD, the LORD spake unto Joshua, the son of Nun, saying,

"Moses my servant is dead. Now therefore, arise, go over this Jordan, thou and all this people, unto the land which I do give to them. Every place that the sole of your foot shall tread upon, to you have I given it. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee. Only be strong, and very courageous, to observe to do according to all the law which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayest have good success. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, for then thou shalt make thy way prosperous, and then thou shalt [a] have good success. Have not I commanded thee? Be strong and of a good courage; be not affrighted, neither be thou dismayed; for the LORD thy God is with thee whithersoever thou goest."

Joshua encouraged.

And Joshua the son of Nun sent out two men as spies secretly, saying, "Go view the land, and Jericho." And they went and came into the house of Rahab.

The two spies and Rahab.

And the woman took the two men and hid them. She

[a] R. V. marg., Or, *deal wisely*.

brought them up to the roof and hid them with stalks of flax, which she had laid in order upon the roof. And she said unto the men, "I know that the LORD hath given you the land, and your terror hath fallen upon us. For we have heard how the LORD dried up the water of the Red Sea before you, when ye came out of Egypt, and what ye did unto the two kings, Sihon and Og. And as soon as we had heard it our hearts did melt, for the LORD your God, he is God in heaven above, and on earth beneath. Now therefore, I pray you, since I have dealt kindly with you, deal kindly with my father's house, and save alive my father and mother, my brethren and sisters, and all that they have."

And the men said unto her, "If ye utter not this our business, when the LORD giveth us the land we will deal kindly and truly with thee. [1] Thou shalt bind this line of scarlet in the window, and thou shalt gather into the house all thy father's household. And whosoever shall go out into the street, his blood shall be upon his head."

And she said, "According unto your words, so be it."

[2] Then she let them down by a cord through the window; for her house was upon the town wall. And she said unto them, "Get you to the mountain, lest the pursuers light upon you; and hide yourself there three days. Afterward may ye go your way."

And they departed, and she bound the scarlet line in the window.

Then the two men returned and came to Joshua, and told him all that had befallen them. And they said unto Joshua, "Truly the LORD hath delivered into our hands all the land; the inhabitants of the land do melt away before us."

And Joshua rose up early in the morning, and removed and came to Jordan, he and all the children of Israel; and they lodged there before they passed over. And Joshua said unto the people, "Sanctify yourselves, for to-morrow the LORD will do wonders among you."

Crossing the Jordan.

And Joshua spake unto the priests, saying, "Take up the ark of the covenant and pass over before the people."

[1] Josh. ii, 18. [2] Josh. ii, 15.

And it came to pass, when the people removed from their tents to pass over Jordan, the priests that bare the ark being before the people; and when the feet of the priests were dipped in the brink of the water, (for Jordan overfloweth all its banks all the time of harvest,) that the waters which came down from above stood, and rose up in one heap, a great way off! And those that went down toward the sea were wholly cut off, and the people passed over right against Jericho. And the priests that bare the ark stood firm on dry ground in the midst of Jordan. And all Israel passed over on dry ground, until all the nation were passed clean over Jordan.

And when all were clean passed over Jordan, the LORD spake unto Joshua, saying, "Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, 'Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging place where ye shall lodge this night.'"

The twelve stones.

Then Joshua called twelve men, and said unto them, "Pass over into the midst of Jordan, and take you up every man a stone upon his shoulder."

And the children of Israel did as Joshua commanded.

And Joshua set up twelve other stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood.

And when all the people were clean passed over, the ark of the LORD passed over, and the priests, in the presence of the people. And when the priests that bare the ark were come up out of the midst of Jordan, the waters of Jordan returned unto their place, and went over all its banks, as aforetime.

[1] And the children of Reuben and Gad, and the half tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.

On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

[2] And the people came up out of Jordan on the tenth

[1] Josh. iv, 12. [2] Josh. iv, 19.

day of the first month, and encamped in Gilgal, on the east border of Jericho.

And those twelve stones, which they took out of Jordan, did Joshua set up in Gilgal. And he spake unto the children of Israel, saying, "When your children shall ask their fathers in time to come, saying, 'What mean these stones?' then ye shall let your children know, saying, 'Israel came over this Jordan on dry land.' The LORD dried up the waters of Jordan as he did the Red Sea, until ye were passed over. That all the peoples of the earth may know the hand of the LORD, that it is mighty; that they may fear the LORD your God forever."

CHAPTER II.

KEEPING THE PASSOVER: CONQUEST OF JERICHO AND AI: WORSHIP AT MOUNT EBAL.

AND it came to pass when all the kings beyond Jordan westward heard how that the LORD had dried up the waters of Jordan from before the children of Israel, their heart melted, neither was their spirit in them any more.

[1] And the children of Israel encamped in Gilgal; and they kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the corn of the land on the morrow after the passover, unleavened cakes and parched corn, in the selfsame day. And the manna ceased on the morrow, after they had eaten of the corn of the land.

Keeping the passover.

Now Jericho was straitly shut up because of the children of Israel; none went out and none came in. And the LORD said unto Joshua, "See, I have given unto thine hand Jericho, and the king thereof, and the mighty men of valor. Ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven [a] trumpets of rams' horns before the ark. And the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And when they make a long blast with the ram's horn, all the people shall shout with a great shout, and the wall of the city shall fall down flat."

Jericho besieged and taken.

And Joshua said unto the people, "Let the armed men pass on before the ark of the LORD and compass the city."[2]

And seven priests bearing the seven [a] trumpets of

[1] Josh. v, 10.

[a] R. V. marg., Or, *jubile trumpets.*

rams' horns before the LORD passed on, and the ark of the covenant of the LORD followed them, the priests blowing with the trumpets as they went. And the armed men went before the priests.

And Joshua commanded the people, saying, "Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth until the day I bid you shout; then shall ye shout."

So he caused the ark of the LORD to compass the city, going about it once; and they came into the camp, and lodged in the camp.

And the second day they compassed the city once, and returned unto the camp; so they did six days. And on the seventh day they rose early at the dawning of the day, and compassed the city after the same manner seven times; and at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout; for the LORD hath given you the city."

So the people shouted with a great shout, and the priests blew with the trumpets, and the wall fell down flat, so that the people went up into the city, every man straight before him, and took the city. And they utterly destroyed all that was in the city. For Joshua had said, [1] "The city shall be devoted, even it, and all that is therein, to the LORD. Only Rahab shall live, she and all that are with her in the house, because she hid the messengers that we sent. And keep yourselves from the devoted thing, lest ye make the camp of Israel accursed. All the silver and gold, and vessels of brass, and iron, are holy unto the LORD; they shall come into the treasury of the LORD."

[2] And the young men, the spies, went in and brought out Rahab and all her kindred, and set them without the camp of Israel. [3] And [a] she dwelt in the midst of Israel.

[4] And they burnt the city, and all that was therein; only the silver, and the gold, and the vessels of brass and iron, they put into the treasury of the house of the LORD.

[1] Josh. vi, 17.
[2] Josh. vi, 23.
[3] Josh. vi, 25.
[4] Josh. vi, 24.

[a] She married Salmon, the father of Boaz, Ruth's husband. See Ruth iv, 21. Tradition says Salmon was one of the two spies.

And Joshua charged them with an oath, saying, "Cursed be [a] the man before the LORD, that riseth up and buildeth this city Jericho. With the loss of his firstborn shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it."

But the children of Israel committed a trespass in the devoted thing, and the anger of the LORD was kindled against them.

Joshua sent men from Jericho to Ai, saying, "Go up and spy out the land."

And the men went up and spied out Ai. And they returned to Joshua, and said unto him, "Let about two or three thousand men go up and smite Ai. Make not all the people to toil thither; for they are but few."

Defeat at Ai.

So there went up thither of the people about three thousand men; and the men of Ai smote them and chased them from before the gate. [1] And they fled before the men of Ai.

And the hearts of the people melted, and became as water. And Joshua rent his clothes and fell to the earth upon his face before the ark of the LORD until the evening, he and the elders of Israel; and they put dust upon their heads. And Joshua said, "Alas, O LORD God! what shall I say, after that Israel hath turned their backs before their enemies! For all the inhabitants of the land shall hear of it, and shall compass us round, and cut off our name from the earth. And what wilt thou do for thy great name?"

And the LORD said unto Joshua, "Get thee up; wherefore art thou thus fallen upon thy face? Israel hath sinned; yea, they have even taken of the devoted thing, and have stolen and dissembled; therefore the children of Israel cannot stand before their enemies. I will not be with you any more except ye destroy the devoted thing from among you."

So Joshua rose up early in the morning, and brought Israel near, and Achan, the son of Carmi, was taken.

And Joshua said unto Achan, "My son, make con-

[1] Josh. vii, 4. | [a] 1 Kings xvi, 34.

fession unto the LORD. Tell me now what thou hast done; hide it not from me."

And Achan answered Joshua, and said, "Of a truth I have sinned against the LORD, the God of Israel. When I saw among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, I coveted them, and took them. Behold, they are hid in the earth in the midst of my tent, and the silver under it." Achan.

So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them from the midst of the tent, and brought them unto Joshua, and unto all the children of Israel; and they laid them down before the LORD.

And Joshua, and all Israel with him, took Achan and the silver, and the mantle, and the wedge of gold; and his tent, and all that he had; and brought them unto the valley of Achor. And all Israel stoned them with stones, and burned them with fire. And they raised over him a great heap of stones, unto this day; and the LORD turned from the fierceness of his anger. Wherefore the name of that place was called the valley of [a]Achor.

And the LORD said unto Joshua, "Fear not, neither be thou dismayed. Take all the people of war with thee, and arise, go up to Ai. See, I have given the city into thy hand."

So Joshua arose, and all the people of war, to go to Ai. And he set men in ambush on the west side of the city. [1]And Joshua and all the people drew nigh and pitched on the north side of Ai.

[2]And when the king of Ai saw it, he hasted and went out against Israel to battle, he and all his people; but he wist not that there was an ambush against him behind the city. And Joshua and all Israel made as if they were beaten, and fled by the way of the wilderness. And all the people that were in the city pursued after Joshua, and were drawn away from the city. There was not a man left. They left the city open. And the ambush arose quickly, and ran into the city, and took it and set it on fire. And when the men Conquest of Ai.

[1] Josh. viii, 10. [2] Josh. viii, 14. | [a] R. V. marg., That is, *Troubling*.

of Ai looked behind them, behold, the smoke of the city ascended up to heaven. And when Joshua and all Israel saw that the ambush had taken the city, they turned again and smote them; they let none escape. So Joshua burnt Ai, and made it an heap forever, even a desolation.

Then Joshua built an altar unto the LORD in Mount Ebal, as Moses commanded, an altar of unhewn stones, upon which no man had lift up any iron. And they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, in the presence of the children of Israel. And all Israel, and their elders and officers, and their judges, stood on this side the ark and on that side, before the priests, as well the stranger as the homeborn; half of them in front of Mount Gerizim, and half of them in front of Mount Ebal. And Joshua read all the words of the law, the blessing and the curse. There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, and the women and the little ones, and the strangers among them.

The law read on Mount Ebal.

CHAPTER III.

CONQUEST OF THE LAND: ESTABLISHMENT OF THE NATIONAL SANCTUARY: THE RETURN OF THE TWO AND A HALF TRIBES.

[1] AND when all the kings which were beyond Jordan, in the hill country, and in the lowland, and on all the shore of the great sea, heard thereof, they gathered themselves together to fight with Joshua and with Israel.

But when the inhabitants of Gibeon heard what Joshua had done unto Jericho and Ai, they did work wilily, and went and took old sacks upon their asses, and wine skins, old and rent and bound up; and old shoes upon their feet, and old garments; and all the bread of their provision was dry and moldy. And they went to Joshua unto the camp at Gilgal, and said unto him, "We are come from a far country; now therefore, make ye a covenant with us."

Treaty with the Gibeonites.

And Joshua said unto them, "Who are ye, and from whence came ye?"

And they said unto him, "From a very far country thy servants are come because of the name of the LORD thy God; for we have heard the fame of him. And our elders and all the inhabitants of our country spake to us, saying, 'Take provision in your hand for the journey, and go to meet them, and say unto them, "We are your servants."' Now make ye a covenant with us. This our bread we took hot out of our houses on the day we came forth to go unto you; but now, behold, it is dry and moldy; and these wine skins, which we filled, were new; and behold, they be rent; and these our garments and our shoes are become old by reason of the very long journey."

And the men took of their provision, and asked not

[1] Josh. ix. 1.

counsel of the LORD; and Joshua made peace with them, and the princes of the congregation sware unto them. And at the end of three days they heard that they were their neighbors, and that they dwelt among them. And Joshua called for them, and spake unto them, saying, "Wherefore have ye beguiled us?"

And they answered, "Because we were sore afraid. It was told thy servants how the LORD thy God commanded Moses to destroy all the inhabitants of the land."[1] And Joshua said, "Now therefore ye are cursed. There shall never fail to be of you bondmen, hewers of wood and drawers of water for the house of my God."

And Joshua made them that day hewers of wood and drawers of water for the congregation and for the altar of the LORD.

Now when the king of Jerusalem heard how Joshua had taken Ai and Jericho, and utterly destroyed them, and how the inhabitants of Gibeon had made peace with Israel, he feared greatly, because Gibeon was a great city, and all the men thereof were mighty. Wherefore the king of Jerusalem sent unto the four other[2] kings of the Amorites,[3] saying, "Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua."

And the men of Gibeon sent unto Joshua, saying, "Come up to us quickly and save us."

So Joshua went up, he, and all the people of war with him. And the LORD said unto Joshua, "Fear them not, for I have delivered them into thine hands." Joshua therefore came upon them suddenly, for he went up from Gilgal all the night. And the LORD discomfited them before Israel, and Joshua slew them and chased them and smote them. And as they fled before Israel the LORD cast down great stones from heaven upon them, and they died; they were more which died with the hailstones than they whom the children of Israel slew with the sword.

Defeat of the Amorite kings.

Then said Joshua in the sight of Israel,

"Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon."

[1] Josh. ix, 22. [2] Josh. x, 5. [3] Josh. x, 3.

And the sun stood still in the midst of heaven and hasted not to go down about a whole day. [1] And the moon stayed. And there was no day like that before it or after it, that the LORD hearkened unto the voice of man. For the LORD fought for Israel.

[2] Joshua made war a long time. [3] So Joshua took all the land, the hill country, and all the south, and the low-land. [4] And the land had rest from war. Joshua took the whole land, and gave it for an inheritance unto Israel according to their tribes. [5] Only unto the tribe of Levi he gave none inheritance; the offerings of the LORD, the God of Israel, are his inheritance.

Possessing the land.

[6] And the children of Israel gave an inheritance to Joshua, Timnath-serah, in the hill country of Ephraim. And he built the city and dwelt therein.

[7] And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there.

The sanctuary erected.

[8] The children of Judah drew nigh unto Joshua, and Caleb said,

"Thou knowest the thing that the LORD spake unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I [a] when Moses sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart. And Moses sware on that day, saying, 'Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children forever, because thou hast wholly followed the LORD.' And now, behold, the LORD hath kept me alive, as he spake, these forty and five years, and lo, I am this day fourscore and five years old. As yet I am as strong as I was in the day that Moses sent me. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fenced. It may be that the LORD

Caleb's possession.

[1] Josh. x, 13.
[2] Josh. xi, 18.
[3] Josh. xi, 16.
[4] Josh. xi, 23.
[5] Josh. xiii, 14.
[6] Josh. xix, 49.
[7] Josh. xviii, 1.
[8] Josh. xiv, 6.

[a] Num. xiv, 30.

will be with me, and I shall drive them out as the LORD spake."

And Joshua blessed him; and he gave Hebron unto Caleb for an inheritance, because that he wholly [a] followed the LORD.

[1] "And Caleb drove out thence the three sons of Anak. And he went up against the inhabitants of Kiriath-sepher. And Caleb said, "He that taketh Kiriath-sepher, to him will I give Achsah my daughter to wife." And Othniel took it, and he gave him Achsah his daughter to wife.

And she moved him to ask of her father a field.

And Caleb said unto her, "What wouldest thou?"

And she said, "Give me a [b] blessing. Thou hast [c] set me in the land of the south, give me also springs of water."

And he gave her the upper springs and the nether springs.

[2] Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, and said unto them,

Reuben, Gad, and the half tribe of Manasseh returned.

"Ye have not left your brethren these many days. And now the LORD hath given rest, turn ye, and get you into the land of your possession, which Moses gave you, beyond Jordan. Only take diligent heed to love the LORD your God, and to keep his commandments, and serve him with all your heart and with all your soul."

So Joshua blessed them, and sent them away, with much wealth, with cattle, with silver, and with gold, with brass, and iron, and with very much raiment.

And the children of Reuben and Gad and Manasseh returned to the land of their possession.

The altar of witness.

And they built a great altar by Jordan. And when the children of Israel heard of it, the whole congregation gathered themselves together at [d] Shiloh to go up against them to war. And they sent unto them Phinehas the son of Eleazar the priest, and

[1] Josh. xv, 14. [2] Josh. xxii, 1.

[a] Caleb in Heb. means *dog*. Dogs "wholly follow." [b] R. V. marg., Or, *present*. [c] R. V. marg., Or, *given me the land*. [d] The national sanctuary at that time. See Josh. xviii, 1.

with him ten princes. And they spake with them, saying, "What trespass is this ye have committed in that ye have builded you an altar, to rebel this day against the LORD? If the land of your possession be unclean, then pass ye over, unto the land wherein the LORD'S tabernacle dwelleth, and take possession among us; but rebel not against the LORD."

Then the children of Reuben and Gad and Manasseh answered, "The LORD, the God of gods, he knoweth, and Israel shall know. If it be in rebellion, or in trespass against the LORD, that we have built this altar, or if to offer offerings thereon, let the LORD himself require it. We have rather out of carefulness done this. In time to come your children might speak unto our children, saying, 'What have ye to do with the LORD, the God of Israel? For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no portion in the LORD.' Therefore we said, 'Let us now build us an altar.' It shall be a witness between us and you. God forbid that we should rebel, and turn away this day from following the LORD."

And when Phinehas and the princes heard these words it pleased them well, and they returned unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and they blessed God, and spake no more of war.

And the children of Reuben and Gad called the altar [a] Ed; "For," said they, "it is a witness between us that the LORD is God."

[1] So the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about. There stood not a man of all their enemies before them. There failed not aught of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

[1] Josh. xxi, 43.

[a] R. V. marg., That is, *witness*.

CHAPTER IV.

JOSHUA'S LAST DAYS.

[1] AND after many days, when Joshua was old and well stricken in years, Joshua [2] gathered all the tribes of Israel to Shechem, and called for the elders and judges and officers; and they presented themselves before God.

Joshua's exhortation.

[3] And Joshua said unto them, "I am old and well stricken in years; and ye have seen all that the LORD hath done. He [4] brought your fathers out of Egypt [5] and ye went over Jordan. And he gave you a land whereon ye had not labored, cities which ye built not and vineyards which ye planted not. [6] The LORD your God, he it is that hath fought for you. Behold, I have allotted unto you these nations that remain. And the LORD your God, he shall thrust them out from before you, and ye shall possess their land. [7] One man of you shall chase a thousand, for the LORD fighteth for you. [8] Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations that remain among you; neither make mention of the name of their gods, nor bow down yourselves unto them. Take good heed that ye love the LORD your God. Else if ye do in anywise go back, and cleave unto the remnant of these nations that remain among you, and make marriages with them, know for a certainty that the LORD your God will no more drive out these nations. They shall be for a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land.

"Behold, this day I am going the way of all the earth.

[1] Josh. xxiii, 1. [3] Josh. xxiii, 2. [5] Josh. xxiv, 11. [7] Josh. xxiii, 10.
[2] Josh. xxiv, 1. [4] Josh. xxiv, 6. [6] Josh. xxiii, 3. [8] Josh. xxiii, 6.

And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD spake concerning you, all are come to pass. And as all the good things are come upon you of which the LORD spake unto you, so shall the LORD bring upon you all the evil things, until he have destroyed you, when ye transgress the covenant of the LORD and go and serve other gods.

"[1] And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; but as for me and my house, we will serve the LORD."

And the people answered and said, "God forbid that we should forsake the LORD to serve other gods. We also will serve the LORD; for he is our God."

[2] And Joshua wrote these words in the book of the law of God. And he took a great stone, and set it up there under the oak that was by the sanctuary of the LORD.

And Joshua said unto all the people, "Behold, this stone shall be a witness against you, lest ye deny your God."

So Joshua sent the people away, every man unto his inheritance.

Death of Joshua.

And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in the hill country of Ephraim.

And Israel served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of the LORD, that he had wrought for Israel.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of money. And they became the inheritance of the children of Joseph.

And Eleazar the son of Aaron died; and they buried him in the hill of Phinehas his son, which was given him in the hill country of Ephraim.

[1] Josh. xxiv, 15. [2] Josh. xxiv, 26.

JUDGES.

CHAPTER I.

THE DEFECTION OF THE ISRAELITES AND THEIR OPPRESSION: THEIR DELIVERANCE BY THE EARLY JUDGES; BY DEBORAH AND BARAK.

[1] AND after the death of Joshua, [2] and after all that generation were gathered unto their fathers, there arose another generation which knew not the LORD, nor yet the work which he had wrought for Israel.

And the children of Israel did that which was evil in the sight of the LORD. They forsook the LORD, the God of their fathers, which brought them out of the land of Egypt, and followed the gods of the peoples that were round about them, and bowed themselves down unto them. And the anger of the LORD was kindled against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. [3] And they were sore distressed.

Idolatry of Israel.

[4] And [a] the angel of the LORD came up from Gilgal and said, "Why have ye done this?" And the people lifted up their voice and wept. And they sacrificed there unto the LORD.

[5] And the LORD raised up judges, and the LORD was with the judge, and saved them out of the hand of those that spoiled them. Yet they hearkened not unto their judges. They turned aside quickly out of the way.

And the anger of the LORD was kindled against Israel;

[1] Judg. i, 1. [2] Judg. ii, 10. [3] Judg. ii, 15. [4] Judg. ii, 1. [5] Judg. ii, 16.

[a] R. V. marg., Or, *a messenger*.

and he said, "Because this nation have transgressed my covenant and have not hearkened unto my voice; I also will not henceforth drive out from before them the nations which Joshua left when he died; that by them I may prove Israel, whether they will keep the way of the LORD to walk therein, or not."

[1] And the children of Israel dwelt among the Canaanites; and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods.

And the children of Israel did that which was evil in the sight of the LORD, and he sold them into the hand of the king of Mesopotamia. And the children of Israel served him eight years. And when they cried unto the LORD, the LORD raised up a saviour, even Othniel the son of Kenaz, Caleb's younger brother. The spirit of the LORD came upon him, and he went out to war, and the LORD delivered the king of Mesopotamia into his hand. [2] He judged Israel, and the land had rest forty years. And Othniel the son of Kenaz died.

Othniel, deliverer and judge.

And the children of Israel again did that which was evil in the sight of the LORD. And the LORD strengthened Eglon the king of Moab against Israel. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel. And the children of Israel served the king of Moab eighteen years.

But when the children of Israel cried unto the LORD, the LORD raised them up a saviour, Ehud, the Benjamite, a man lefthanded. The children of Israel sent a present by him unto Eglon. And Ehud made him a sword which had two edges, and he girded it under his raiment upon his right thigh. And he offered the present unto Eglon, king of Moab. And when he had made an end of offering the present, he said, "I have a secret errand unto thee, O king."

Ehud.

And the king said, "Keep silence." And all that stood by him went out from him. And he was sitting by himself alone in his summer parlor.

And Ehud rose out of his seat, and put forth his left

[1] Judg. iii, 5. [2] Judg. iii, 10.

hand and took the sword from his right thigh and slew him. Then Ehud went forth into the porch, and shut the doors and locked them.

Now the servants came; and behold, the doors of the parlor were locked; and they tarried. And Ehud escaped. And he blew a trumpet in the hill country of Ephraim, and said unto the children of Israel, "Follow me, for the LORD hath delivered your enemies into your hand."

And they went down after him, and took the fords of Jordan, and smote of Moab at that time about ten thousand men. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Shamgar. And after him was Shamgar the son of Anath, which smote of the Philistines six hundred men with an oxgoad. He also saved Israel.

And the children of Israel again did evil in the sight of the LORD. And the LORD sold them into the hand of Jabin king of Canaan, the captain of whose host was Sisera. And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

Deborah and Barak. Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. She dwelt under the palm tree of Deborah in the hill country of Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak out of Kedesh, and said unto him, "The LORD, the God of Israel, hath commanded, saying, 'Go unto Mount Tabor, and take with thee ten thousand men of the children of Naphtali and Zebulun. And I will draw unto thee Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.'"

And Barak said unto her, "If thou wilt go with me, then I will go."

And she said, "I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a woman." And Deborah arose, and went with Barak.

And Barak called Zebulun and Naphtali together, and there went up ten thousand men at his feet.

And they told Sisera that Barak was gone up to Mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, unto the river Kishon.

And Deborah said unto Barak, "Up; for this is the day in which the LORD hath delivered Sisera into thine hand. Is not the LORD gone out before thee?"

So Barak went down from Mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, and all his host, before Barak. And Sisera lighted down from his chariot, and fled away on his feet.

[1] Now Heber the Kenite had severed himself from the children of Hobab, the brother-in-law of Moses, and had pitched his tent as far as the oak which is by Kedesh. And Sisera fled away on his feet to the tent of Jael the wife of Heber. And he said unto her, "Stand in the door of the tent, and when any man doth come and inquire of thee, and say, 'Is there any man here?' thou shalt say, 'No.'"

Then Jael took a tent pin, and an hammer in her hand, and went softly unto him, and smote his temples; for he was in a deep sleep. So he swooned and died.

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, "Come, and I will show thee the man whom thou seekest."

And behold, Sisera lay dead!

So God subdued on that day Jabin the king of Canaan before the children of Israel.

Then sang Deborah and Barak on that day, saying,

Song of Deborah.

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the LORD.

Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the LORD.

In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.

[1] Judg. iv, 11.

The rulers ceased in Israel, they ceased,
Until that I, Deborah, arose,
That I arose, a mother in Israel.
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye the LORD.
Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of the LORD.

Awake, awake, Deborah,
Awake, awake, utter a song;
Arise, Barak, and lead thy captivity captive.

By the water courses of Reuben
There were great resolves of heart.

Why satest thou among the sheepfolds,
To hear the pipings for the flock?

At the water courses of Reuben
There were great searchings of heart.

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo;
They took no gain of money.
They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
So let all thine enemies perish, O LORD,
But let them that love thee be as the sun, when he goeth forth in his might."
And the land had rest forty years.

CHAPTER II.

GIDEON AND HIS SONS: MINOR JUDGES.

AND the children of Israel did that which was evil in the sight of the LORD; and the LORD delivered them into the hand of Midian seven years. And because of Midian the children of Israel made them dens in the mountains, and caves, and strongholds. And when Israel had sown, the Midianites came up and encamped against them, and destroyed the increase of the earth; and left no sustenance in Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, as locusts for multitude, without number. And Israel was brought very low because of Midian.

Oppression under the Midianites.

And the children of Israel cried unto the LORD.

And the angel of the LORD came and sat under the oak which was in Ophrah that pertained unto Joash. And his son Gideon was beating out wheat in the wine press, to hide it from the Midianites. And the angel said unto him, "The LORD is with thee, thou mighty man of valor."

And Gideon said unto him, "Oh my lord, if the LORD be with us, why then is all this befallen us? And where be all his wondrous works? But now the LORD hath cast us off, and delivered us into the hand of Midian."

And the LORD looked upon him, and said, "Go in this thy might, and save Israel from the hand of Midian. Have not I sent thee?"

Gideon's call and work.

And he said unto him, "Oh LORD, wherewith shall I save Israel? Behold, my family is the poorest in Manasseh, and I am the least in my father's house."

And the LORD said unto him, "Surely I will be with thee, and thou shalt smite the Midianites."

And he said unto him, "If now I have found grace in

thy sight, then show me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come and bring forth my [a]present, and lay it before thee."

And he said, "I will tarry until thou come again."

And Gideon went in, and made ready a kid, and unleavened cakes, and broth, and brought it out unto him under the oak.

And the angel said, "Take the flesh and cakes, and lay them upon this rock, and pour out the broth." And he did so.

Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and cakes; and there went up fire out of the rock, and consumed the flesh and cakes. And the angel departed out of his sight.

And Gideon saw that he was the angel of the LORD.

And Gideon said, "Alas, O Lord GOD! forasmuch as I have seen the angel of the LORD face to face."

And the LORD said unto him, "Peace be unto thee. Fear not; thou shalt not die."

Then Gideon built an altar there unto the LORD, and called it [b] Jehovah-shalom.

And the same night the LORD said unto him, "Throw down the altar of Baal that thy father hath, and cut down the idol that is by it; and build an altar unto the LORD upon the top of this stronghold. And take a bullock, and offer a burnt offering with the wood of the idol which thou shalt cut down."

Then Gideon took ten of his servants, and did as the LORD had spoken unto him. And because he feared his father's household and the men of the city, he did it by night.

And when the men of the city arose in the morning, they said one to another, "Who hath done this thing?"

And one said, "Gideon the son of Joash hath done this thing."

Then the men of the city said unto Joash, "Bring out thy son, that he may die. Because he hath broken down the altar of Baal, and cut down the idol that was by it."

[a] R. V. marg., Or, *offering*. [b] R. V. marg., That is, *The LORD is peace*.

And Joash said unto all that stood against him, "Will ye plead for Baal? Will ye save him? If he be a god let him plead for himself."

Then all the Midianites and the Amalekites and the children of the east assembled themselves together, and pitched in the valley of Jezreel. But the spirit of the LORD [a] came upon Gideon; and he blew a trumpet, and sent messengers throughout all Manasseh, and Asher, and Zebulun, and Naphtali, and they also were gathered together after him.

And Gideon said unto God, "Behold, I will put a fleece of wool on the threshing floor. If there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken."

And it was so, for he rose up early on the morrow, and pressed the fleece together, and wringed the dew out of the fleece, a bowlful of water.

And Gideon said unto God, "Let not thine anger be kindled against me, and I will speak but this once. Let me prove, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew."

And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

Then Gideon, and all the people that were with him, rose up early and pitched beside the spring of [b] Harod. And the camp of Midian was on the north side of them, in the valley.

And the LORD said unto Gideon, "The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.' Now therefore go to, proclaim in the ears of the people, saying, 'Whosoever is fearful and trembling, let him return and depart.'"

And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, "The people are yet too many; bring them down unto the water, and I

[a] Heb. *clothed itself with.* [b] R. V. marg., That is, *Trembling.*

will try them for thee there. Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

And the number of them that lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down upon their knees to drink water.

And the LORD said unto Gideon, "By the three hundred men will I save you."

And he sent all the men of Israel every man unto his tent, but retained the three hundred men. And the camp of Midian was beneath him in the valley.

And it came to pass the same night, that the LORD said unto him, "Arise, get thee down into the camp; for I have delivered it into thine hand. But if thou fear, go thou with Purah thy servant down to the camp; and thou shalt hear what they say."

Then went he down with his servant unto the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the seashore for multitude.

Spies in the camp of Midian.

And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, "Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent and smote it that it fell."

And his fellow answered and said, "This is nothing else save the sword of Gideon. Into his hand God hath delivered Midian, and all the host."

And when Gideon heard the telling of the dream, and the interpretation thereof, he worshiped. And he returned into the camp of Israel, and said, "Arise; for the LORD hath delivered into your hand the host of Midian."

And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the

pitchers. And he said unto them, "Behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, then blow ye the trumpets also on every side of all the camp, and say, 'For the LORD and for Gideon!'"

So Gideon, and the men that were with him, came unto the outermost part of the camp in the beginning of the middle watch. And they blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands to blow withal; and they cried, "The sword of the LORD and of Gideon," and stood every man in his place round about the camp. And all the host ran. And they shouted, and put them to flight. And the LORD set every man's sword against his fellow, and against all the host. And there fell an hundred and twenty thousand men that drew sword. And Gideon took the two kings of Midian, and discomfited all the host. And Gideon the son of Joash returned from the battle. Midianites overthrown.

Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Midian."

And Gideon said unto them, "I will not rule over you, neither shall my son rule over you; the LORD shall rule over you."

So Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years.

And Gideon had threescore and ten sons, for he had many wives. And his concubine that was in Shechem, she also bare him a son, and he called his name Abimelech.

And Gideon died in a good old age, and was buried in the sepulcher of Joash his father.

And as soon as Gideon was dead the children of Israel turned again and made Baal their god, and remembered not the LORD their God, who had delivered them out of the hand of all their enemies. Neither showed they kindness to the house of Gideon.

And Abimelech the son of Gideon went to Shechem unto his mother's brethren, and spake with them, saying, "Speak, I pray you, in the Abimelech.

ears of all the men of Shechem, 'Whether is better for you, that all the sons of Gideon, threescore and ten persons, rule over you, or that one rule over you?' Remember also that I am your bone and your flesh."

And his mother's brethren spake of him in the ears of all the men of Shechem. And their hearts inclined to follow Abimelech; for they said, "He is our brother." And they gave him threescore and ten pieces of silver, wherewith Abimelech hired vain and light fellows, which followed him. And he went unto his father's house at Ophrah, and slew his brethren, threescore and ten persons, upon one stone. But Jotham, the youngest, was left; for he hid himself.

And all the men of Shechem assembled themselves together, and made Abimelech king. And Jotham went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, "Hearken unto me, ye men of Shechem. The trees went forth on a time to anoint a king over them. And they said unto the olive tree, 'Reign thou over us.' But the olive tree said unto them, 'Should I leave my fatness, wherewith they honor God and man, and go to wave to and fro over the trees?' And the trees said to the fig tree, 'Come thou, and reign over us.' But the fig tree said unto them, 'Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees?' And the trees said unto the vine, 'Come thou, and reign over us.' And the vine said unto them, 'Should I leave my wine and go to wave to and fro over the trees?' Then said all the trees unto the [a] bramble, 'Come thou, and reign over us.' And the bramble said unto the trees, 'If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon.'

Jotham's parable.

"My father fought for you, and adventured his life, and delivered you out of the hand of Midian; and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech king. If ye then have dealt

[a] R. V. marg., Or, *thorn*.

truly with Gideon and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and let fire come out from the men of Shechem and devour Abimelech."

And Jotham fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

And Abimelech was prince over Israel three years.

And the men of Shechem dealt treacherously with Abimelech; that the violence done to the threescore and ten sons of Gideon might come upon Abimelech their brother, which slew them; and upon the men of Shechem, which strengthened his hands to slay his brethren. And the men of Shechem set liers in wait for Abimelech on the tops of the mountains, and they robbed all that came along that way by them. And they went into the house of their god, and did eat and drink and cursed Abimelech.

And Abimelech fought against the city; and he took it and slew the people that was therein. And he beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard thereof, they entered into the hold. And it was told Abimelech. And Abimelech took an ax in his hand, and cut down a bough from the trees, and laid it on his shoulder. And all the people likewise cut down every man his bough, and followed Abimelech. And they put them to the hold, and set the hold on fire, so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled the men and women and shut themselves in and gat them up to the roof. And Abimelech came unto the tower, and went hard unto the door to burn it with fire. And a certain woman cast an upper millstone upon Abimelech's head, and brake his skull.

Then he called hastily unto the young man his armor-bearer, and said unto him, "Draw thy sword, and kill me, that men say not of me, 'A woman slew him.'"

Death of Abimelech. And his young man thrust him through, and he died.

And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. Thus God requited the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren. And all the wickedness of the men of Shechem did God requite upon their heads; and upon them came the curse of Jotham, the son of Gideon.

And after Abimelech there arose to save Israel Tola, a man of Issachar. And he dwelt in the hill country of Ephraim. He judged Israel twenty and three years, and died, and was buried.

Other judges. And after him arose Jair, the Gileadite. He judged Israel twenty and two years. He had thirty sons that rode on thirty ass colts, and they had thirty cities in the land of Gilead. And Jair died, and was buried.

CHAPTER III.

JEPHTHAH: MINOR JUDGES: SAMSON: DAN ACQUIRING LAND.

AND the children of Israel again did that which was evil in the sight of the LORD, and served the gods of Syria and Moab and Ammon, and the gods of the Philistines. They forsook the LORD, and served him not. And the anger of the LORD was kindled against Israel, and he sold them into the hand of the Philistines, and into the hand of the children of Ammon. And they vexed and oppressed the children of Israel that were beyond Jordan in Gilead, and passed over Jordan to fight also against Judah and Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

And the children of Israel cried unto the LORD, saying, "We have sinned against thee, we have forsaken our God."

And the LORD said unto the children of Israel, "Did not I save you from the Egyptians, and from the children of Ammon, and from the Philistines? Yet ye have forsaken me and served other gods. Go and cry unto the gods which ye have chosen; let them save you in the time of your distress."

And the children of Israel said unto the LORD, "We have sinned. Only deliver us, we pray thee, this day." And they put away the strange gods from among them, and served the LORD. And his soul was grieved for the misery of Israel.

Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpah.

Now Jephthah the Gileadite was a mighty man of valor, and the spirit of the LORD came upon Jephthah, and he led Israel over unto the children of Ammon.

And Jephthah vowed a vow unto the LORD, and said, "If thou wilt indeed deliver the children of Ammon into mine hand, whatsoever cometh forth of the doors of my house to meet me, when I return, it shall be the LORD'S."

Jephthah delivers the people from Ammon.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hand. And he smote them even twenty cities. The children of Ammon were subdued before the children of Israel.

And Jephthah came unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. And she was his only child; beside her he had neither son nor daughter. And when he saw her he rent his clothes, and said, "Alas, my daughter! Thou hast brought me very low. I have opened my mouth unto the LORD, and I cannot go back."

Jephthah's daughter.

And she said unto him, "My father, thou hast opened thy mouth unto the LORD. Do unto me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies."

And she said unto her father, "Let this thing be done for me; let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions."

And he said, "Go." And she departed, she and her companions. And at the end of two months she returned unto her father, who did with her according to his vow. And it was a custom in Israel, that the daughters of Israel went yearly to [a] celebrate the daughter of Jephthah four days in a year.

And Jephthah judged Israel six years. Then died Jephthah, and was buried in one of the cities of Gilead.

And after him Ibzan of Bethlehem judged Israel seven years. He had thirty sons, and thirty daughters. And Ibzan died, and was buried at Bethlehem.

Lesser judges.

And after him Elon judged Israel ten years. And Elon died and was buried.

And after him Abdon judged Israel. He had forty sons

[a] R. V. marg., Or, *lament.*

and thirty sons' sons, that rode on threescore and ten ass colts. He judged Israel eight years. And Abdon died and was buried.

And the children of Israel again did that which was evil in the sight of the LORD; and the LORD delivered them into the hand of the Philistines for forty years.

And there was a certain man of the family of the Danites, whose name was Manoah. And the angel of the LORD appeared unto [1] his wife, and said unto her, "Behold, thou shalt bear a son. Now therefore, drink no wine nor strong drink, and eat not any unclean thing. For, lo, the child shall be a Nazarite unto God, no razor shall come upon his head. And he shall begin to save Israel out of the hand of the Philistines."

Then the woman came and told her husband, saying, "A man came unto me, and his countenance was like the countenance of the angel of God, very terrible. And I asked him not whence he was, neither told he me his name; but he said unto me, 'Behold, thou shalt bear a son.'"

Samson's birth foretold.

Then Manoah intreated the LORD, and said, "Oh LORD, I pray thee, let the man of God come again unto us, and teach us what we shall do unto the child that shall be born."

And God hearkened to the voice of Manoah; and the angel came again unto the woman as she sat in the field. And the woman made haste, and ran, and told her husband. And Manoah arose and came to the man, and said, "Art thou the man that spakest unto the woman?"

And he said, "I am."

And Manoah said, "Now let thy words come to pass. What shall be the manner of the child, and what shall be his work?"

And the angel of the LORD said unto Manoah, "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing."

And Manoah said, "I pray thee, let us detain thee, that we may make ready a kid for thee."

[1] Judg. xiii, 2.

And the angel of the LORD said unto Manoah, "Though thou detain me, I will not eat of thy bread. If thou wilt make ready a burnt offering, thou must offer it unto the LORD."

For Manoah knew not that he was the angel of the LORD.

And Manoah said unto the angel of the LORD, "What is thy name, that when thy words come to pass we may do thee honor?"

And the angel of the LORD said unto him, "Wherefore askest thou after my name, seeing it is [a] wonderful?"

So Manoah took the kid with the meal offering, and offered it upon the rock unto the LORD. And the angel did wondrously, and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife fell on their faces to the ground. Then Manoah knew that he was the angel of the LORD.

And Manoah said unto his wife, "We shall surely die, because we have seen God."

But his wife said, "If the LORD were pleased to kill us, he would not have received an offering at our hand, neither would he have told us all these things."

And the woman bare a son and called his name [b] Samson. And the child grew and the LORD blessed him. And the spirit of the LORD began to move him.

[1] Now at that time the Philistines had rule over Israel.

Samson's Philistine wife.

[2] And Samson went down to Timnah, and saw a woman of the daughters of the Philistines. And he came up, and told his father and his mother, and said, "Now therefore get her for me to wife."

Then his father and his mother said unto him, "Is there never a woman among the daughters of thy people, that thou goest to take a wife of the uncircumcised Philistines?" [3] But they knew not that it was of the LORD, for he sought an occasion against the Philistines.

[1] Judg. xiv, 4.
[2] Judg. xiv, 1.
[3] Judg. xiv, 4.

[a] R. V. marg., Or, *secret*. [b] Date unknown. But probably while Jephthah was judge over the eastern tribes.

[1] And Samson said unto his father, "Get her for me; for she pleaseth me well."

Then went Samson down, and his father and mother, and came to the vineyards of Timnah.

And, behold, a young lion roared against him. And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand. But he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a while he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went.

And Samson made there a feast; for so used the young men to do. And they brought thirty companions to be with him.

And Samson said unto them, "Let me now put forth a riddle unto you. If ye can find it out within the seven days of the feast, then I will give you thirty linen garments and thirty changes of raiment; but if ye cannot, then shall ye give me thirty linen garments and thirty changes of raiment."

And they said unto him, "Put forth thy riddle."

And he said unto them,

Samson's riddle.

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

And they could not declare the riddle. And they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. Have ye called us to impoverish us?"

And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not. Thou hast put forth a riddle unto the children of my people, and hast not told it me."

And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell thee?"

And she wept before him the seven days, while their

[1] Judg. xiv, 3.

feast lasted, and on the seventh day he told her, because she pressed him sore. And she told the riddle to the children of her people.

And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter than honey? and what is stronger than a lion?"

And he said unto them,

"If ye had not plowed with my heifer,
Ye had not found out my riddle."

And the spirit of the LORD came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their [a] spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid. But her father would not suffer him, and said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion. Is not her younger sister fairer than she? Take her, I pray thee, instead of her."

And Samson said unto them, "This time shall I be blameless in regard of the Philistines, when I do them a mischief."

The foxes and firebrands.

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, and also the oliveyards.

Then the Philistines said, "Who hath done this?"

And they said, "Samson, the son-in-law of the Timnite, because he has taken his wife, and given her to his companion."

And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, "If ye do after this manner, surely I will be avenged of you." And he

[a] R. V. marg., Or, *apparel*.

smote them hip and thigh with a great slaughter. And he went down and dwelt in the cleft of the rock of Etam.

Then the Philistines went up, and pitched in Judah. And the men of Judah said, "Why are ye come up against us?"

And they said, "To bind Samson are we come up, to do to him as he hath done to us."

Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? What then is this that thou hast done unto us?"

And he said unto them, "As they did unto me, so have I done unto them."

And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them, "Ye will not fall upon me yourselves?"

And they spake unto him, saying, "No; we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee."

And they bound him with two new ropes, and brought him up from the rock. When he came, the Philistines shouted as they met him. And the spirit of the LORD came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith.

Samson slaying many Philistines.

And Samson said,

"With the jawbone of an ass, heaps upon heaps,
With the jawbone of an ass have I smitten a thousand men."

And he cast away the jawbone out of his hand.

And he was sore athirst, and called on the LORD, and said, "Thou hast given this great deliverance by the hand of thy servant; and now shall I die for thirst?" But God clave the hollow place that is in Lehi, and there came water thereout; and when he had drunk,

his spirit came again, and he revived. And he judged Israel in the days of the Philistines twenty years.

And Samson went to Gaza. And it was told the Gazites, saying, "Samson is come hither." And they compassed him in, and laid wait for him, and were quiet all the night, saying, "Let be till morning light, then we will kill him." And Samson arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

And it came to pass afterward, that he loved a woman whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him; and we will give thee every one of us eleven hundred pieces of silver."

And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth."

And Samson said unto her, "If they bind me with seven green withes that were never dried, then shall I become weak, and be as another man."

Samson and Delilah.

Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. (Now she had liers in wait abiding in the inner chamber.) And she said unto him, "The Philistines be upon thee, Samson." And he brake the withes as a string of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies. Now tell me, I pray thee, wherewith thou mightest be bound."

And he said unto her, "If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man."

So Delilah took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson." And he brake them from off his arms like a thread.

And Delilah said unto Samson, "Hitherto thou hast

mocked me, and told me lies. Tell me wherewith thou mightest be bound."

And he said unto her, "If thou weavest the seven locks of my head with the web."

And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson."

And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And she said unto him, "How canst thou say, 'I love thee,' when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death. And he told her all his heart, and said unto her, "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb. If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath told me all his heart."

Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees; and she shaved off the seven locks of his head. And she began to afflict him, and his strength went from him. And she said, "The Philistines be upon thee, Samson."

And he awoke out of his sleep, and said, "I will go out as at other times, and shake myself." But he wist not that the LORD was departed from him.

Samson blinded and bound.

And the Philistines laid hold on him, and put out his eyes. And they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

And the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god, and to rejoice. For they said, "Our god hath delivered Samson

our enemy into our hand." And when the people saw him, they praised their god; for they said, "Our god hath delivered into our hand our enemy, and the destroyer of our country, which hath slain many of us."

And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called Samson out of the prison house; and he made sport before them; and they set him between the pillars.

And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them."

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto the LORD, and said, "O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God."

Death of Samson.

And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him in the burying place of his father. [a] And he judged Israel twenty years.

[1] [b] In those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day their inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent five men of valor to spy out the land, and to search it. And they said unto them, "Go search the land."

[1] Judg. xviii, 1.

[a] Samson's judgeship was doubtless local. Eli was judge at same time over southern tribes. [b] Probably soon after the death of Joshua.

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt quiet and secure. And they came unto their brethren and said, "Arise. We have seen the land, and behold, it is very good. Be not slothful to go and to enter in to possess the land, for God hath given it into your hand; a place where there is no want of anything that is in the earth."

The Danites acquiring land.

And there set forth from thence of the family of the Danites six hundred men girt with weapons of war. And they went up and [1] came unto Laish, and smote the people, and burnt the city with fire. And they built the city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father. Howbeit the name of the city was Laish at the first.

And the children of Dan set up for themselves a graven image; and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of the Danites, until the day of the captivity of the land.

Idolatry, led by Moses' grandson.

[2] In those days there was no king in Israel; every man did that which was right in his own eyes.

[1] Judg. xviii, 27. [2] Judg. xxi, 25.

RUTH.

CHAPTER I.

RUTH'S MOABITE ORIGIN: LOYALTY TO NAOMI: MARRIAGE AND MOTHERHOOD.

AND it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Bethlehem went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion. And Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years.

Naomi's going to Moab.

And Mahlon and Chilion died both of them.

Then Naomi arose that she might return from the country of Moab; for she had heard how that the LORD had visited his people in giving them bread. And she went forth, and her two daughters-in-law with her.

The return.

And Naomi said unto her two daughters-in-law, "Go, return each of you to your mother's house. The LORD deal kindly with you, as ye have dealt with the dead, and with me."

Then she kissed them; and they lifted up their voice, and wept, and said unto her, "Nay, but we will return with thee unto thy people."

And Naomi said, "Turn again my daughters; why will ye go with me? Nay, my daughters. It grieveth me much for your sakes, for the hand of the LORD is gone forth against me."

And they lifted up their voice and wept again; and Orpah kissed her mother-in-law, but Ruth clave unto her.

And Naomi said unto Ruth, "Behold thy sister-in-law is gone back unto her people, and unto her god. Return thou after thy sister-in-law."

And Ruth said, "Intreat me not to leave thee, and to return from following after thee. For whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The LORD do so to me, and more also, if aught but death part thee and me." Ruth's choice.

And when Naomi saw that she was steadfastly minded to go with her, she left speaking unto her. So they two went to Bethlehem.

And when they were come to Bethlehem, all the city was moved about them, and the women said, "Is this Naomi?"

And she said unto them, "Call me not [a] Naomi, call me [b] Mara, for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty."

And they came to Bethlehem in the beginning of barley harvest. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Ruth said unto Naomi, "Let me now go to the field, and glean among the ears of corn." Ruth gleaning.

And Naomi said unto her, "Go, my daughter."

And she went and gleaned in the field after the reapers; and her hap was to light on the portion of the field belonging unto Boaz.

And, behold, Boaz came from Bethlehem, and said unto the reapers, "The LORD be with you!"

And they answered him, "The LORD bless thee!" Boaz.

Then Boaz said unto his servant that was set over the reapers, "Whose damsel is this?"

[a] R. V. marg., That is, *Pleasant.* [b] R. V. marg., That is, *Bitter.*

And the servant answered, "It is the Moabitish damsel that came back with Naomi out of the country of Moab."

Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, but abide here fast by my maidens. Go thou after them. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thy sight, seeing I am a stranger?"

And Boaz answered and said unto her, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD, the God of Israel, under whose wings thou art come to take refuge."

Then she said, "Let me find grace in thy sight, my lord; for thou hast comforted me, thou hast spoken [a] kindly unto thine handmaid, though I be not as one of thine handmaidens."

And at mealtime Boaz said unto her, "Come hither, and eat of the bread, and dip thy morsel in the vinegar."

And she sat beside the reapers, and [b] they reached her parched corn, and she did eat, and was sufficed.

And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she went into the city, and gave to her mother-in-law.

And her mother-in-law said, "Where hast thou gleaned to-day?"

And she said, "The man's name with whom I wrought to-day is Boaz."

[a] R. V. marg., Heb. *to the heart of.* [b] R. V. marg., Or, *he.*

And Naomi said, "Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. The man is [a] nigh of kin unto us." Naomi's plans.

And Ruth said, "Yea, he said unto me, 'Thou shalt keep fast by my young men, until they have ended all my harvest.'"

And Naomi said unto Ruth, "It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field."

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing floor. Put thy raiment upon thee, therefore, and get thee down to the threshing floor; but make not thyself known unto the man, until he shall have done eating and drinking."

And she said unto her, "All that thou sayest I will do." And she went down unto the threshing floor.

And Boaz turned himself; and, behold, a woman! And he said, "Who art thou?"

And she answered, "I am Ruth thine handmaid."

And he said, "Blessed be thou of the LORD, my daughter; thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not. I am a near kinsman; howbeit there is a nearer. If he will perform unto thee the [b] part of a kinsman, well; but if not, then will I do the part of a kinsman to thee."

And he said, "Bring the mantle that is upon thee, and hold it."

And she held it; and he measured six measures of barley, and laid it on her.

And she came to her mother-in-law, and told her all.

[a] Deut. xxv, 5. [b] Deut. xxv, 5, 6.

And she said, "These six measures of barley gave he me; for he said, 'Go not empty unto thy mother-in-law.'"

Then said Naomi, "Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day."

Now Boaz went up to the gate, and sat down there.

The nearer kinsman.

And behold, the near kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one! turn aside, sit down here."

And he turned aside, and sat down.

And Boaz took ten men of the elders of the city, and said, "Sit ye down here."

And he said unto the near kinsman, "Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's. If thou wilt redeem it, redeem it; but if not, tell me, that I may redeem it."

And the near kinsman said, "I cannot redeem it, take thou my right of redemption."

[a] Now this was the custom in former time in Israel concerning redeeming and exchanging, to confirm all things; a man drew off his shoe, and gave it to his neighbor. So the near kinsman drew off his shoe.

And Boaz said unto the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's. Moreover, Ruth have I purchased to be my wife; ye are witnesses this day."

And all the people that were in the gate, and the elders, said, "We are witnesses."

Ruth's marriage and motherhood.

So Boaz took Ruth, and she became his wife. And the LORD gave her a son.

And the women said unto Naomi, "Blessed be the LORD, which hath not left thee this day. Let his name be famous in Israel. He shall be unto thee a restorer of life, and a nourisher of thine old age. Thy daughter-in-law, which loveth thee, is better to thee than seven sons."

And Naomi took the child and laid it in her bosom, and became nurse unto it.

And the women her neighbors gave it a name, saying, "There is a son born to Naomi!" They called his name Obed. He is the father of Jesse, the father of David.

[a] Deut. xxv, 7, 10.

THE BOOKS OF

SAMUEL, KINGS, AND CHRONICLES,

WITH SELECTIONS FROM THE PROPHETICAL AND POETICAL BOOKS.

CHAPTER I.

SAMUEL: HIS BIRTH AND EARLY YEARS.

[1] NOW there was a certain man of the hill country of Ephraim, and his name was Elkanah. And he had a wife whose name was Hannah, and Hannah had no children.

And this man went up out of his city from year to year to worship and to sacrifice unto the LORD in Shiloh. And he gave to Hannah a double portion; for he loved Hannah. And he did so year by year, when she went up to the house of the LORD. But she wept, and did not eat. Hannah at Shiloh.

And Elkanah her husband said unto her, "Hannah, why weepest thou? And why eatest thou not? Am not I better to thee than ten sons?"

And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, "O LORD, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life. And there shall no razor come upon his head."

Now Eli the priest sat upon his seat by the door-post of the temple of the LORD. And it came to pass as she continued praying before the LORD, that Eli

[1] 1 Sam. i, 1.

marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard; therefore Eli thought she had been drunken.

And Eli said unto her, "How long wilt thou be drunken? Put away thy wine from thee."

And Hannah answered and said, "No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but I poured out my soul before the LORD."

Then Eli answered and said, "Go in peace; and the God of Israel grant thy petition that thou hast asked of him."

And she said, "Let thy servant find grace in thy sight."

So the woman went her way and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshiped before the LORD, and came to their house, to Ramah.

Birth of Samuel.

And the LORD remembered Hannah, and she bare a son. And she called his name Samuel, saying, "Because I have asked him of the LORD."

And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up. For she said unto her husband, "I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide forever."

And Elkanah her husband said unto her, "Do what seemeth thee good."

So the woman tarried. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and brought him unto the house of the LORD in Shiloh. And the child was young. And they slew the bullock, and brought the child to Eli.

Hannah's song.

And she said, "Oh my lord, I am the woman that stood by thee here, praying. For this child I prayed; and the LORD hath given me my petition which I asked of him. Therefore I also have [a] granted him to the LORD; as long as he liveth he is granted to the LORD."

[a] R. V. marg., Or, *lent.*

And Hannah prayed, and said,
"[a] My heart exulteth in the LORD,
Mine horn is exalted in the LORD;
The LORD killeth and maketh alive:
He bringeth down to the grave, and bringeth up.
The LORD maketh poor and maketh rich;
He bringeth low, he also lifteth up.

He will keep the feet of his holy ones,
For by strength shall no man prevail."

And Elkanah went to his house. And the child did minister unto the LORD before Eli the priest.

Now the sons of Eli knew not the LORD. And the sin of the young men was very great before the LORD; for men abhorred the offering of the LORD.

But Samuel ministered before the LORD, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And Eli blessed Elkanah and his wife, and said, "The LORD give thee seed of this woman, for the loan which was lent to the LORD."

And they went unto their own home. And the LORD visited Hannah, and she bare three sons and two daughters.

And the child Samuel grew before the LORD.

Now Eli was very old; and he heard all that his sons did. And he said unto them, "Nay, my sons, it is no good report that I hear; why do ye such things? Ye make the LORD'S people to transgress. If one man sin against another, God shall judge him; but if a man sin against the LORD, who shall entreat for him?" Eli's wicked sons.

Notwithstanding, they hearkened not unto the voice of their father.

And the child Samuel grew on, and was in favor both with the LORD, and also with men. He ministered unto the LORD before Eli.

And the word of the LORD was [b] precious in those days; there was no [c] open vision.

[a] Luke i, 46. [b] R. V. marg., Or, *rare*. [c] R. V. marg., Or, *frequent*.

God's call to Samuel.

[1] And it came to pass at that time, when Eli was laid down in his place, and Samuel was laid down to sleep, in the temple of the LORD, where the ark of God was; that the LORD called Samuel.

And he said, "Here am I."

And he ran unto Eli, and said, "Here am I; for thou calledst me."

And Eli said, "I called not; lie down again." And he went and lay down.

And the LORD called yet again, "Samuel!"

And Samuel arose and went to Eli, and said, "Here am I; for thou calledst me."

And Eli answered, "I called not, my son; lie down again."

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou calledst me."

And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, "Go, lie down; and if he call thee, thou shalt say, 'Speak, LORD; for thy servant heareth.'"

So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, "Samuel! Samuel!"

Then Samuel said, "Speak; for thy servant heareth."

And the LORD said to Samuel, "Behold, I have told Eli that I will judge his house for the iniquity which he knew. Because his sons did bring a curse upon themselves, and he restrained them not."

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

Then Eli called Samuel, and said, "Samuel, my son?"

And he said, "Here am I."

And Eli said, "What is the thing that the LORD hath spoken unto thee? I pray thee hide it not from me."

[1] 1 Sam. iii, 2.

And Samuel told him every whit, and hid nothing from him.

And he said, "It is the LORD; let him do what seemeth him good."

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel knew that Samuel was established to be a prophet of the LORD. The LORD revealed himself to Samuel, and the word of Samuel came to all Israel.

CHAPTER II.

THE STRUGGLE OF ISRAEL WITH THE PHILISTINES: SAMUEL'S JUDGESHIP.

[1] NOW Israel went out against the Philistines to battle, and the Philistines put themselves in array against Israel. And when they joined battle Israel was smitten before the Philistines.

Battle with the Philistines—The ark in camp.

And when the people were come into the camp, the elders of Israel said, "Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the ark of the LORD out of Shiloh unto us, that it may save us out of the hand of our enemies."

So the people sent to Shiloh and brought from thence the ark of the LORD. And the two sons of Eli were with the ark. And when the ark came into the camp, all Israel shouted with a great shout, so that the earth rang again.

And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?"

And they understood that the ark of the LORD was come into the camp. And the Philistines were afraid, for they said, "God is come into the camp. There hath not been such a thing heretofore. Woe unto us! Who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all manner of plagues in the wilderness. Be strong, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you. Quit yourselves like men, and fight."

And the Philistines fought, and Israel was smitten, and they fled every man to his tent; there was a very great slaughter. And the ark of God was taken; and the two sons of Eli were slain.

Defeat.

[1] 1 Sam. iv, 1.

And there ran a man out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

And when Eli heard the noise of the crying, he said, "What meaneth the noise of this tumult?" Now Eli was ninety and eight years old; and his eyes were set, that he could not see.

And the man said unto Eli, "I am he that came out of the army; I fled to-day out of the army."

And Eli said, "How went the matter, my son?"

And he that brought the tidings answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people; and thy two sons also are dead, and the ark of God is taken."

And it came to pass when he made mention of the ark of God that Eli fell from off his seat backward by the side of the gate, and his neck brake, and he died; for he was an old man and heavy. And he had judged Israel forty years. Death of Eli.

Now the Philistines brought the ark to Ashdod and set it in the house of their god Dagon. And when they arose early on the morrow, behold Dagon was fallen upon his face to the ground before the ark of the LORD. And they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both his hands lay cut off upon the threshold; only the stump of Dagon was left to them. The ark in Philistia.

The hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with [a] tumors. And the men of Ashdod said, "The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon, our god."

They sent therefore and gathered all the lords of the Philistines, and carried the ark to Gath. And the hand of the LORD was against that city, and he smote the

[a] R. V. marg., Or, *plague boils.*

men of the city, both small and great, and tumors brake out upon them. So they sent the ark to Ekron.

And it came to pass as the ark came to Ekron, that the Ekronites cried out, saying, "They have brought the ark of the God of Israel to us, to slay us and our people. Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not."

And the Philistines called for the diviners, saying, "What shall we do?"

And they said, "Send away the ark of the God of Israel. And see; if it goeth up by the way of its own border to Bethshemesh, then he hath done us this great evil; but if not, then ye shall know that it is not his hand that smote us; it was a chance that happened to us. Send it not empty, but return him a guilt offering; then ye shall be healed. And ye shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and your gods, and your land."

And the men took two milch kine and tied them to the cart, and shut up their calves at home. And they put the ark of the LORD upon the cart and the coffer with jewels of gold [1] for a guilt offering. [2] And the kine took the straight way to Bethshemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them. And the Israelites of Bethshemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field and stood there, where there was a great stone; and they clave the wood of the cart, and offered up the kine for a burnt offering unto the LORD.

The ark sent back.

And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone; and the men of Bethshemesh offered burnt offerings the same day unto the LORD. And when the lords of the Philistines had seen it, they returned to Ekron the same day.

[3] The ark was in the country of the Philistines seven months.

[1] 1 Sam. vi, 8. [2] 1 Sam. vi, 12. [3] 1 Sam. vi, 1.

[1] And the LORD smote of the men of Bethshemesh, because they had looked into the ark. And the people mourned, and said, "Who is able to stand before the LORD, this holy God?"

And they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have brought again the ark of the LORD; come down and fetch it up to you."

And the men of Kiriath-jearim came and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. [2] And the ark abode in Kiriath-jearim twenty years.

Reformation and reorganization of Israel.

And all the house of Israel lamented after the LORD. And Samuel spake unto all the house of Israel, saying, "If ye do return unto the LORD with all your heart, put away the strange gods from among you, and serve the LORD only. And he will deliver you out of the hand of the Philistines."

Then the children of Israel did put away the strange gods and served the LORD only.

And Samuel said, "Gather all Israel to Mizpah, and I will pray for you unto the LORD."

And they gathered together to Mizpah, and drew water and poured it out before the LORD, and fasted on that day, and said, "We have sinned against the LORD."

And Samuel judged the children of Israel in Mizpah.

And when the Philistines heard that the children of Israel were gathered together to Mizpah, the Philistines went up against Israel. And the children of Israel were afraid of the Philistines. And the children of Israel said to Samuel, "Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines."

And Samuel took a sucking lamb, and offered it for a whole burnt offering unto the LORD. And Samuel cried unto the LORD for Israel, and the LORD answered him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle, but the LORD thundered

[1] 1 Sam. vi, 19. [2] 1 Sam. vii, 2.

with a great [a] thunder upon the Philistines, and discomfited them; and they were smitten down before Israel. [1] So the Philistines were subdued, and they came no more within the border of Israel. And the cities which they had taken from Israel were restored.

Victory over the Philistines.

Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it [b] Ebenezer, saying, "Hitherto hath the LORD helped us."

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel. And he built there an altar unto the LORD.

A circuit judge.

[2] And it came to pass, when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And they said unto him, "Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations."

A king desired.

But the thing displeased Samuel. And Samuel prayed unto the LORD.

And the LORD said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee, [3] and make them a king. Howbeit thou shalt protest solemnly unto them, and shalt show them the manner of the king that shall reign over them."

And Samuel told all the words of the LORD unto the people that asked of him a king. He said, "This will be the manner of the king that shall reign over you; he will take your sons to be his horsemen; and they shall run before his chariots. And he will set some to plow his ground, and to reap his harvest, and to make his instruments of war. And he will take your daughters to be cooks and bakers. And he will take your fields,

[1] 1 Sam. vii, 13. [2] 1 Sam. viii, 1. [3] 1 Sam. viii, 22.

[a] R. V. marg., Heb. *voice.* [b] That is, *The stone of help.*

and your vineyards, even the best of them, and give them to his servants. He will take the tenth of your seed [1] and flocks. And he will take your goodliest young men and put them to his work, and ye shall be his servants."

But the people refused to hearken unto the voice of Samuel; and they said, "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

And Samuel said unto the men of Israel, "Go ye every man unto his city."

[1] 1 Sam. viii, 17.

CHAPTER III.

SAUL CHOSEN KING; HIS EARLY REIGN.

NOW there was a man of Benjamin, whose name was Kish, a mighty man of valor. And he had a son, whose name was Saul, a [a] young man and a goodly. There was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people.

Saul.

And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, "Take now one of the servants with thee, and arise, go seek the asses."

And he passed through the country, but found them not. And Saul said to his servant, "Come and let us return; lest my father leave caring for the asses, and take thought for us."

And his servant said unto him, "Behold now, there is in this city a man of God held in honor; all that he saith cometh surely to pass. Now let us go thither; peradventure he can tell us concerning our journey."

Then said Saul to his servant, "But, behold, there is not a present to bring to the man of God."

And the servant answered Saul again, and said, "Behold I have in my hand the fourth part of a shekel of silver; that will I give."

Then said Saul to his servant, "Well said. Come, let us go." So they went unto the city where the man of God was.

(Beforetime in Israel, when a man went to inquire of God, he said, "Come and let us go to the seer." For he that is now called a Prophet was beforetime called a Seer.)

Now the LORD had revealed unto Samuel a day before Saul came, saying, "To-morrow about this time I

[a] R. V. marg., Or, *choice.*

will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel." And when Samuel saw Saul, the LORD said unto him, "Behold the man of whom I spake to thee!"

Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is."

And Samuel answered, "I am the seer; go up before me, for ye shall eat with me to-day. And in the morning I will let thee go, and will tell thee all that is in thine heart."

And Samuel took Saul and his servant, and brought them into the guest chamber, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. So Saul did eat with Samuel that day. And Samuel communed with Saul upon the housetop.

And they arose early; and about the spring of the day, Samuel called to Saul, saying, "Up, that I may send thee away."

And Saul arose, and they went out both of them. As they were going down at the end of the city, Samuel said to Saul, "Bid the servant pass on before us, but stand thou still at this time, that I may cause thee to hear the word of God."

[a] Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, "Is it not that the LORD hath anointed thee to be prince over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulcher, and they will say unto thee, 'The asses which thou wentest to seek are found; and, lo, thy father hath left the care of the asses, and taketh thought for you, saying, "What shall I do for my son?"' Then shalt thou go on to the oak of Tabor, and there shall meet thee there three men; and they will salute thee, and give thee two loaves of bread. After that thou shalt come to the hill where is the garrison of the Philistines; and thou shalt meet a band of prophets coming down from the high place with a psaltery, timbrel, and a harp before them; and they shall be prophesying. And the spirit

Saul anointed king.

[a] B. C. 1095.

of the LORD will come mightily upon thee, and thou shalt prophesy with them, and be turned into another man."

And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.

And Samuel called the people together unto the LORD to Mizpah; and he said unto the children of Israel, "Ye have said, 'Set a king over us.' Now therefore present yourselves before the LORD by your tribes and by your thousands."

So Samuel brought all the tribes of Israel near, and Saul the son of Kish was taken; but when they sought him he could not be found.

Therefore they asked of the LORD further, and the LORD answered, "Behold, he hath hid himself among the stuff."

Public ratification.

And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

And Samuel said to all the people, "See ye him whom the LORD hath chosen, that there is none like him among all the people?"

And all the people shouted, and said, "God save the king!"

Then Samuel told the people the manner of the kingdom, and he wrote it in [a] a book, and laid it before the LORD. And Samuel sent all the people away, every man to his house. And Saul also went to his house; and there went with him the [b] host, whose hearts God had touched.

But certain sons of Belial said, "How shall this man save us?" And they despised him, and brought him no present. But he held his peace.

[1] Then Nahash the Ammonite came up to war against Jabesh. And all the men of Jabesh said unto Nahash, "Make a covenant with us and we will serve thee."

War with Ammonites.

And Nahash said unto them, "On this condition will I make it with you, that all your right eyes be put out."

[1] 1 Sam. xi, 1.

[a] R. V. marg., Or, *the*. [b] R. V. marg., Or, men of *valor*.

And the elders of Jabesh said unto him, "Give us seven days, that we may send messengers unto all the borders of Israel. Then, if there be none to save us, we will come out to thee."

Then came the messenger to the city of Saul, and spake these words in the ears of the people; and all the people lifted up their voice and wept.

And, behold, Saul came following the oxen out of the field.

And Saul said, "What aileth the people that they weep?"

And they told him the words of the men of Jabesh. And the spirit of God came mightily upon Saul. And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen."

And [a] the dread of the LORD fell on the people, and they came out as one man. And he numbered them in Bezek; of Israel three hundred thousand, and of Judah thirty thousand. And they said unto the messengers that came, "To-morrow, by the time the sun is hot, ye shall have deliverance."

And the messengers came and told the men of Jabesh; and they were glad.

And on the morrow Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and smote the Ammonites until the heat of the day; and they which remained were scattered, so that two of them were not left together. Victory.

And the people said unto Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

But Saul said, "There shall not a man be put to death this day; for the LORD hath wrought deliverance in Israel."

Then said Samuel to the people, "Come, let us go to Gilgal, and renew the kingdom there."

And all the people went to Gilgal; and there they made Saul king before the LORD. The kingdom renewed.

[a] R. V. marg., Or, *a terror from the* LORD.

And they sacrificed sacrifices of peace offerings before the LORD, and rejoiced greatly.

And Samuel said unto all Israel, "Behold, the king whom ye have asked for. The LORD hath set a king over you. If ye will fear the LORD and serve him, and both ye and the king be followers of the LORD, well. But if ye will not hearken unto the voice of the LORD, then shall the hand of the LORD be against you. Now therefore stand still and see this great thing, which the LORD will do before your eyes. Is it not wheat harvest to-day? I will call unto the LORD, that he may send thunder and rain; and ye shall know that your wickedness is great, in asking you a king."

So Samuel called unto the LORD; and the LORD sent thunder and rain that day. And all the people greatly feared the LORD and Samuel. And all the people said unto Samuel, "Pray for thy servants unto the LORD thy God, that we die not; for we have added unto all our sins this evil, to ask us a king."

And Samuel said unto the people, "Fear not. Ye have indeed done all this evil, yet turn not aside from following the LORD, but serve him with all your heart. For the LORD will not forsake his people for his great name's sake. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you; but I will instruct you in the good and the right way. Only fear the LORD, and serve him in truth with all your heart. For consider how great things he hath done for you."

[1] [a] Saul was thirty years old when he began to reign.

War with the Philistines.

[2] And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves and in thickets, and in rocks, and in [b] holds, and in [c] pits. Now some of the Hebrews had gone over Jordan to the land of Gad and Gilead, but as

[1] 1 Sam. xiii, 1.
[2] 1 Sam. xiii, 5.

[a] B. C. 1095. [b] R. V. marg., Or, *holes*. [c] R. V. marg., Or, *cisterns*.

for Saul, he was yet in Gilgal. And all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed. But Samuel came not to Gilgal, and the people were scattered from him. And Saul said, "Bring hither the burnt offering to me."

And he offered the burnt offering. And behold, Samuel came. And Saul went out to meet him.

And Samuel said, "What hast thou done?"

And Saul said, "Because I saw that the people were scattered from me, and that thou camest not, and that the Philistines assembled themselves together, therefore I forced myself and offered the burnt offering."

[a] And Samuel said to Saul, "Thou hast done foolishly. Thou hast not kept the commandment of the LORD thy God. Thy kingdom shall not continue. The LORD hath sought him a man after his own heart, and hath appointed him to be prince over his people, because thou hast not kept that which the LORD commanded thee."

Saul's sin and rejection.

And Samuel arose and gat him away.

And Saul numbered the people that were present with him, about six hundred men. And the spoilers came out of the camp of the Philistines.

Now there was no smith found throughout all the land of Israel; for the Philistines said, "Lest the Hebrews make them swords or spears." But all the Israelites went down to the Philistines, to sharpen every man his share. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people except Saul and Jonathan his son.

Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, "Come and let us go over to the Philistines' garrison, that is on yonder side." But he told not his father. And the people knew not that Jonathan was gone. And between the passes, by which Jonathan sought to go over, there was a rocky crag on the one side, and a rocky crag on the other side.

Jonathan's prowess.

And Jonathan said to the young man that bare his

[a] About B. C. 1093.

armor, "Come and let us go over. It may be that the LORD will work for us. For there is no restraint to the LORD to save by many or by few."

And his armor-bearer said unto him, "Do all that is in thine heart. Behold I am with thee."

Then said Jonathan, "Behold, we will pass over unto the men, and we will discover ourselves unto them. If they say thus unto us, 'Tarry until we come to you;' then we will stand still in our place, and will not go up unto them. But if they say thus, 'Come up unto us;' then we will go up; for the LORD hath delivered them into our hand; and this shall be the sign unto us."

And both of them discovered themselves unto the Philistines. And the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves."

And the men of the garrison answered Jonathan and his armor-bearer, and said, "Come up to us, and we will show you a thing."

And Jonathan said unto his armor-bearer, "Come up after me, for the LORD hath delivered them into the hand of Israel."

And Jonathan climbed up upon his hands and feet, and his armor-bearer after him; and they fell before Jonathan, and his armor-bearer slew them after him.

Panic among the Philistines—Israel's victory.

And there was a trembling in the camp, and the earth quaked; there was [a] an exceeding great trembling. And the watchman of Saul looked; and, behold, every man's sword was against his fellow, and there was a great discomfiture. The multitude melted away.

Then said Saul unto the people that were with him, "Number now, and see who is gone from us." And when they had numbered, behold, Jonathan and his armor-bearer were not there.

[1] And Saul and all the people that were with him gathered together, and came to the battle; and the Hebrews that were with the Philistines, they also turned to be with the Israelites. Likewise all the men of Israel

[1] 1 Sam. xiv, 20.

[a] R. V. marg., Heb. *a trembling of God.*

which had hid themselves, when they heard that the Philistines fled, they also followed hard after them in the battle. So the LORD saved Israel that day.

And the men of Israel were distressed for food that day; but Saul adjured the people, saying, "Cursed be the man that eateth any food until it be evening, and I be avenged on mine enemies." So none of the people tasted food.

And all the people came into the forest; and behold, [a] the honey dropped; but no man put his hand to his mouth; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand, and dipped it in the honeycomb, and put his hand to his mouth. Then answered one of the people, and said, "Thy father straitly charged the people with an oath, saying, 'Cursed be the man that eateth food this day.'"

And the people were faint.

Then said Jonathan, "My father hath troubled the land. How much better if haply the people had eaten freely to-day of the spoil of their enemies which they found."

And Saul built an altar unto the LORD; the same was the first altar that he built.

And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them."

And they said, "Do whatsoever seemeth good unto thee."

Then said the priest, "Let us draw near hither unto God."

And Saul asked counsel of God, "Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel?"

But God answered him not that day.

And Saul said, "Draw nigh hither, all ye chiefs of the people, and see wherein this sin hath been this day. For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die."

[a] R. V. marg., Or, *a stream of honey.*

But there was not a man among all the people that answered him.

Then said he unto all Israel, "Be ye on one side, and I and Jonathan my son will be on the other side."

And Jonathan and Saul were taken by lot; but the people escaped.

And Saul said, "Cast lots between me and Jonathan my son." And Jonathan was taken.

Then Saul said to Jonathan, "Tell me what thou hast done."

And Jonathan told him and said, "I did certainly taste a little honey with the end of the rod that was in mine hand. And lo, I must die."

Jonathan's danger and rescue.

And Saul said, "Thou shalt surely die, Jonathan."

And the people said unto Saul, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid. As the LORD liveth, there shall not one hair of his head fall to the ground."

So the people rescued Jonathan, that he died not.

Then Saul went up from following the Philistines.

[1] Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side. He did valiantly, and delivered Israel out of the hands of them that spoiled them. And there was sore war against the Philistines all the days of Saul. And when Saul saw any mighty man, or any valiant man, he took him unto him.

And Samuel said unto Saul, "The LORD sent me to anoint thee to be king over his people. Now, therefore, thus saith the LORD, I have marked that which Amalek did to Israel, when he came up out of Egypt. Now go and smite Amalek, and utterly [a] destroy all that they have, and spare them not."

War against Amalek.

And Saul summoned the people, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to the city of Amalek, and smote the Amalekites, but Saul spared the best of the sheep and oxen and fatlings and lambs, and all that

[1] 1 Sam. xiv, 47. | [a] R. V. marg., Heb. *devote.*

was good, and would not utterly destroy them. But every thing that was vile and refuse, that they destroyed utterly. Saul's failure.

Then came the word of the LORD unto Samuel, saying, "It repenteth me that I have set up Saul to be king. For he is turned back from following me, and hath not performed my commandments."

And Samuel cried unto the LORD all night. And Samuel rose early to meet Saul in the morning. And Saul said unto him, "Blessed be thou of the LORD. I have performed the commandment of the LORD."

And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

And Saul said, "They have brought them from the Amalekites. The people spared the best of the sheep and of the oxen, to sacrifice unto the LORD; and the rest we have utterly destroyed."

Then Samuel said unto Saul, "Stay, and I will tell thee what the LORD hath said to me this night."

And he said unto him, "Say on."

And Samuel said, "Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? The LORD anointed thee king over Israel. And the LORD sent thee on a journey, and said, 'Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.' Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst that which was evil in the sight of the LORD?"

And Saul said unto Samuel, "Yea, I have obeyed the voice of the LORD. But the people took of the spoil, sheep and oxen, to sacrifice unto the LORD thy God."

And Samuel said, "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king."

And Saul said unto Samuel, "I have sinned. I have transgressed the commandment of the LORD, and thy words, because I feared the people and obeyed their

voice. Now therefore, I pray thee, pardon my sin and turn again with me, that I may worship the LORD."

And Samuel said unto Saul, "I will not return with thee; for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel."

Saul's utter rejection.

And as Samuel turned about to go away Saul laid hold upon the skirt of his robe, and it rent. And Samuel said unto him, "The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou."

Then Saul said, "I have sinned. Yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD."

So Samuel turned again, and Saul worshiped the LORD.

Then Samuel went to Ramah; and Saul went up to his house. And Samuel came no more to see Saul until the day of his death; [a] but Samuel mourned for Saul.

[a] So in R. V. marg.

CHAPTER IV.

DAVID; ANOINTED BY SAMUEL, PLAYING BEFORE SAUL, VICTORIOUS OVER GOLIATH.

[1] AND the LORD said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from being king? Fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite. For I have provided me a king among his sons." David anointed.

And Samuel came to Bethlehem, and called Jesse and his sons. And when they were come he looked on Eliab, and said, "Surely the LORD'S anointed is before him."

But the LORD said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have rejected him. For the LORD seeth not as man seeth. Man looketh on the outward appearance, but the LORD looketh on the heart."

Then Jesse made seven of his sons pass before Samuel.

And Samuel said unto Jesse, "The LORD hath not chosen these. Are here all thy children?"

And he said, "There remaineth yet the youngest, behold, he keepeth the sheep."

And Samuel said unto Jesse, "Send and fetch him; for we will not sit down till he come hither."

And he sent and brought him in. Now he was ruddy, and withal [a] of a beautiful countenance, and goodly to look upon. And the LORD said, "Arise, anoint him; for this is he."

Then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the spirit of the LORD came mightily upon David from that day forward.

[2] Now the spirit of the LORD had departed from Saul,

[1] 1 Sam. xvi, 1. [2] 1 Sam. xvi, 14. | [a] R. V. marg., Heb. *fair of eyes.*

and an evil spirit [a] troubled him. And Saul's servants said unto him, "Behold now, let our lord seek out a man who is a cunning player on the harp. And when the evil spirit is upon thee he shall play with his hand, and thou shalt be well."

And Saul said unto his servants, "Provide me now a man that can play well, and bring him to me."

Then answered one of the young men, and said, "Behold, I have seen a son of Jesse, the Bethlehemite, that is cunning in playing, and [b] prudent in [c] speech, a comely person, and the LORD is with him."

Wherefore Saul sent messengers unto Jesse, and said, "Send me David thy son, which is with the sheep."

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him; and he loved him greatly. And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favor in my sight."

David singing before Saul.

And it came to pass, when David took the harp, and played with his hand, Saul was refreshed and was well.

[1] A PSALM OF DAVID.

Nature and Revelation.

The heavens declare the glory of God;
And the firmament showeth his handywork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice cannot be heard, yet
Their line has gone out through all the earth,
And their words to the end of the world.
In them hath he set a [d] tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.

[1] Psalm xix.

[a] R. V. marg., Or, *terrified.* [b] R. V. marg., Or, *skillful.* [c] R. V. marg., Or, *business.* [d] R. V. marg., Heb. *tent.*

His going forth is from the end of the heaven,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of the LORD is perfect, restoring the soul;
The testimony of the LORD is sure, making wise the simple.
The precepts of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring forever:
The judgments of the LORD are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned;
In keeping of them there is great reward.

Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me; then shall I be perfect,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart be acceptable in thy sight,
O LORD, my rock, and my redeemer.

[1] A PSALM OF DAVID.

A Storm Song.

Give unto the LORD, O ye sons of the mighty,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name;
Worship the LORD in the beauty of holiness.

The voice of the LORD is upon the waters;
The God of glory thundereth.
The voice of the LORD is powerful;
The voice of the LORD is full of majesty.

[1] Psalm xxix.

The voice of the LORD breaketh the cedars;
Yea, the LORD breaketh in pieces the cedars of Lebanon.
The voice of the LORD cleaveth the flames of fire.
The voice of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of Kadesh;
The voice of the LORD strippeth the forests bare;
And in his temple everything saith, Glory!

The LORD sat as king at the Flood;
Yea, the LORD sitteth as king forever.
The LORD will give strength unto his people;
The LORD will bless his people with peace.

[1] Now the Philistines gathered together their armies to battle at Socoh, which belongeth to Judah. And Saul and the men of Israel were gathered together, and set the battle in array against the Philistines. And there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, whose height was six cubits and a span. He had an helmet of brass upon his head. He was clad with a coat of mail, and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron. And his shield-bearer went before him. And he stood and cried unto the [a] armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Choose you a man and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. I [b] defy the armies of Israel this day. Give me a man that we may fight together."

The giant Goliath.

And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. [2] And the Philistine drew near, morning and evening, and presented himself forty days.

[1] 1 Sam. xvii, 1.
[2] 1 Sam. xvii, 16.
[a] R.V. marg., Heb. *ranks*.
[b] R.V. marg., Or, *reproach*.

[1] And the three eldest sons of Jesse had gone after Saul to the battle. And David went to and fro to feed his father's sheep at Bethlehem.

And Jesse said unto David his son, "Take now for thy brethren this parched corn, and these ten loaves, and carry them quickly to the camp to thy brethren. And bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare."

And David rose up early in the morning, and left the sheep with a keeper, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, Goliath came up out of the ranks of the Philistines, and spake according to the same words; and David heard them. And all the men of Israel, when they saw the man, were sore afraid. David in the camp.

And the men of Israel said, "Have ye seen this man? Surely to [a] defy Israel is he come up. And the king will enrich the man who killeth him, with great riches, and will give him his daughter."

And David spake to the men that stood by him, saying, "Who is this uncircumcised Philistine, that he should [a] defy the armies of the living God?"

And Eliab his eldest brother heard when he spake unto the men, and he said, "Why art thou come down? And with whom hast thou left those few sheep in the wilderness?"

And David said, "What have I now done?" And he turned away from him toward another, and spake after the same manner.

And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him.

And David said to Saul, "Let no man's heart fail; thy servant will go and fight with this Philistine."

And Saul said to David, "Thou art not able to go against this Philistine. Thou art but a youth, and he a man of war."

And David said to Saul, "Thy servant kept his father's sheep; [b] and when there came a lion, or a bear, and took

[1] 1 Sam. xvii, 13.

[a] R.V. marg., Or, *reproach.* [b] R.V. marg., Or, *and there came out a lion and a bear, . . . and I went out,* etc.

a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth. And when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both the lion and the bear; and this Philistine shall be as one of them, seeing he hath [a] defied the armies of the living God. The LORD that delivered me out of the paw of the lion and bear, he will deliver me out of the hand of this Philistine."

And Saul said unto David, "Go, and the LORD shall be with thee."

And Saul clad David with his apparel, and he put an helmet of brass upon his head, and clad him with a coat of mail.

And David girded his sword upon his apparel, and assayed to go. And David said unto Saul, "I cannot go with these, for I have not proved them."

And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had. And his sling was in his hand; and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

David and Goliath—Israel's great victory.

And when the Philistine looked about, and saw David, he disdained him. For he was but a youth, and ruddy, and withal of a fair countenance.

And the Philistine said unto David, "Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods, and said, "Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a javelin. But I come to thee in the name of the LORD of hosts, the God of the armies of Israel, which thou hast [a] defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from off thee; that all the earth may know that there is a God in Israel; and that all this assembly may know

[a] R. V. marg., Or, *reproached.*

that the LORD saveth not with sword and spear. For the battle is the LORD'S, and he will give you into our hand."

And when the Philistine drew nigh to meet David, David hastened, and ran to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine; and the stone sank into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone. Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath and slew him, and cut off his head.

[1] A PSALM.

The LORD reigneth; he is appareled with majesty;
The LORD is appareled, he hath girded himself with strength.

Thy throne is established of old;
Thou art from everlasting.
The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters,
The mighty breakers of the sea,
The LORD on high is mighty.

Thy testimonies are very sure;
Holiness becometh thine house,
O LORD, for evermore.

And when the Philistines saw that their [a] champion was dead they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines. And the children of Israel returned from chasing after the Philistines, and they spoiled their camp.

And as David returned from the slaughter of the Philistines, Abner took him, and brought him before Saul. [2] And Saul took him and would let him go no more home to his father's house.

[1] Psalm xciii. [2] 1 Sam. xviii, 2. | [a] R. V. marg., Or, *mighty man.*

CHAPTER V.

DAVID AT COURT; BELOVED BY JONATHAN, HATED BY SAUL: DAVID'S MARRIAGE TO SAUL'S DAUGHTER; DANGER AND ESCAPE.

[1] AND it came to pass that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. [2] Then Jonathan and David made a covenant, and Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow and girdle.

Jonathan's covenant with David – David promoted.

And David went out whithersoever Saul sent him, and behaved himself wisely. And Saul set him over the men of war, and it was good in the sight of all.

And it came to pass as they returned from battle that the women came out of all the cities of Israel, singing and dancing, with timbrels, with joy, and with [a] instruments of music. And the women sang one to another in their play, and said,

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth, and this saying displeased him. And he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands. What can he have more but the kingdom?" And Saul eyed David from that day and forward.

Saul's jealousy.

And it came to pass on the morrow, that an evil spirit came mightily upon Saul, and he [b] raved in the midst of the house. And David played with his hand, as he did day by day; and Saul had his spear in his hand.

[1] 1 Sam. xviii, 1.
[2] 1 Sam. xviii, 3.

[a] R. V. marg., Or, *triangles*, or *three-stringed instruments*. [b] So in R. V. marg.

And Saul cast the spear; for he said, "I will smite David even to the wall." And David avoided out of his presence twice. And Saul was afraid of David, because the LORD was with him, and was departed from Saul. And David [a] behaved himself wisely in all his ways; and the LORD was with him. And when Saul saw that he behaved himself very wisely, he stood in awe of him. But all Israel and Judah loved David; for he went out and came in before them.

David's marriage.

And Saul said to David, "Behold, my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the LORD'S battles."

For Saul said, "Let not mine hand be upon him, but let the hand of the Philistines be upon him."

And David said unto Saul, "Who am I, and what is my father's family, that I should be son-in-law to the king?"

But at the time when Merab should have been given to David, she was given unto another.

And Michal, Saul's daughter, loved David. And they told Saul, and the thing pleased him. And Saul said, "I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him." Wherefore Saul said to David, "Thou shalt indeed be my son-in-law." Now Saul thought to make David fall by the hand of the Philistines.

And David arose, he and his men, and slew of the Philistines two hundred men. And Saul gave him Michal his daughter to wife, and Michal loved him. And Saul saw and knew that the LORD was with David; and Saul was yet the more afraid of David, and was David's enemy continually.

And Saul spake to Jonathan his son, and to all his servants, that they should slay David.

But Jonathan delighted much in David. And Jonathan told David, saying, "Saul my father seeketh to slay thee; now therefore, I pray thee, hide thyself. And I will go and will commune with my father of thee, and if I see aught, I will tell thee."

[a] R. V. marg., Or, *prospered.*

Jonathan intercedes for David.

And Jonathan spake good of David unto Saul his father, and said unto him, "Let not the king sin against his servant David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he put his life in his hand, and smote the Philistine, and the LORD wrought a great [a] victory for all Israel. Thou sawest it, and didst rejoice. Wherefore then wilt thou sin against innocent blood, to slay David without a cause?"

And Saul hearkened unto the voice of Jonathan, and sware, "He shall not be put to death."

And Jonathan called David, and showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

And there was war again; and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled before him.

And an evil spirit was upon Saul, as he sat in his house with his spear in his hand. And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall. And David fled, and escaped that night.

New danger —Flight.

And Saul sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife let David down through the window, and he fled.

[1] A PSALM OF DAVID.

I waited patiently for the LORD;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay;
And he set my feet upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise unto our God;
Many shall see it, and fear,
And shall trust in the LORD.

Blessed is the man that maketh the LORD his trust.

[1] Psalm xl.

[a] R. V. marg., Heb. *salvation*.

Many, O LORD my God, are the wonderful works which thou hast done,
And thy thoughts which are to usward;
They cannot be set in order unto thee;
If I would declare and speak of them,
They are more than can be numbered.
Sacrifice and offering thou hast no delight in;
Burnt offering and sin offering hast thou not required.
Then said I, "Lo, I am come;
In the roll of the book it is written of me:
I delight to do thy will, O my God;
Yea, thy law is within my heart.
I have published righteousness in the great congregation;
Lo, I will not refrain my lips.

Withhold not thou thy tender mercies from me, O LORD;
Let thy lovingkindness and thy truth continually preserve me.
For innumerable evils have compassed me about,
Mine iniquities have overtaken me, so that I am not able to look up.
Be pleased, O LORD, to deliver me;
Make haste to help me, O LORD.

I am poor and needy;
Yet the LORD thinketh upon me:
Thou art my help and my deliverer;
Make no tarrying, O my God.

[1] And Michal took the teraphim, and laid it in the bed, and put a pillow at the head thereof, and covered it with the clothes. And when Saul sent messengers to take David, she said, "He is sick."

And Saul sent the messengers to see David, saying, "Send him up to me in the bed, that I may slay him."

And when the messengers came in, behold, the teraphim was in the bed, with the pillow at the head thereof.

And Saul said unto Michal, "Why hast thou deceived me thus, and let mine enemy go, that he is escaped?"

[1] 1 Sam. xix, 13.

And Michal answered Saul, "He said unto me, 'Let me go. Why should I kill thee?'"

Now David fled, and came to Samuel to Ramah, and told him all that Saul had done. And Saul sent messengers to take David. And David fled from Ramah, and came and said before Jonathan, "What have I done? What is my sin before thy father, that he seeketh my life?"

David and Jonathan.

And Jonathan said unto him, "God forbid! Thou shalt not die. Behold, my father doeth nothing either great or small but he [a] discloseth it unto me. Why should my father hide this thing from me? It is not so."

And David said, "Thy father knoweth well that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved.' But truly as the LORD liveth, there is but a step between me and death."

Then said Jonathan unto David, "If I should at all know that evil were determined by my father to come upon thee, then would not I tell thee? Come, let us go out into the field."

And they went out both of them into the field. And Jonathan said unto David, "The LORD, the God of Israel, be witness. When I have sounded my father, behold, if it please my father to do thee evil, shall I not disclose it unto thee? The LORD do so to Jonathan, and more also, if I disclose it not unto thee, and send thee away, that thou mayest go in peace."

So Jonathan made a covenant with David, for the love that he had to him; for Jonathan loved him as his own soul.

Then Jonathan said, "To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt come to the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad, saying, 'Go, find the arrows.' If I say unto the lad, 'Behold, the arrows are on this side of thee;' there is peace to thee and no hurt. But if I say, 'Behold, the arrows are beyond thee;' go thy way; for the LORD hath sent thee away."

[a] R. V. marg., Heb. *uncovereth mine ear.*

So David hid himself in the field. And when the new moon was come, the king sat him down to eat meat. But David's place was empty. Nevertheless Saul spake not anything that day; for he thought, "Something hath befallen him." And David's place was empty on the second day; and Saul said unto Jonathan, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?"

And Jonathan answered Saul, "David earnestly asked leave of me to go away."

Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of a perverse woman, thou hast chosen the son of Jesse to thine own shame. For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

And Jonathan answered Saul his father, and said unto him, "Wherefore should he be put to death? What hath he done?"

And Saul cast his spear at him to smite him. So Jonathan arose from the table in fierce anger, and did eat no meat; for he was grieved for David.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed, and a little lad with him. And he said unto his lad, "Run, find now the arrows which I shoot." And as the lad ran, Jonathan cried after the lad, and said, "Is not the arrow beyond thee? Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything; only Jonathan and David knew the matter.

And Jonathan gave his weapons unto his lad, and said unto him, "Go, carry them to the city." And as soon as the lad was gone, David arose and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another.

And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, 'The LORD shall be between me and thee, and between my seed and thy seed forever.'"

And he departed, and Jonathan went into the city.

CHAPTER VI.

DAVID'S PERSECUTIONS AND WANDERINGS: SLAUGHTER OF THE PRIESTS OF NOB: COVENANT WITH JONATHAN RENEWED: DAVID SPARES SAUL'S LIFE.

[1] THEN came David to Nob to Ahimelech the priest, and said, "Give me bread."

Then the priest said, "There is no common bread, but there is holy bread." So the priest gave him holy bread.

David's wanderings.

And David said, "Is there not here spear or sword? For I have neither brought my sword nor my weapons with me."

And the priest said, "The sword of Goliath the Philistine whom thou slewest, behold, it is here wrapped in a cloth."

And David said, "There is none like that; give it me."

Now a certain man of the servants of Saul was there that day, and his name was Doeg.

And David arose, and fled for fear of Saul, and went to Achish the king of Gath.

And the servants of Achish said unto him, "Is not this David the king of the land? Did they not sing one to another of him in dances, saying,

'Saul hath slain his thousands,
And David his ten thousands?'"

And David laid up these words in his heart, and was sore afraid. And he changed his behavior before them, and feigned himself mad in their hands.

Then said Achish unto his servants, "Lo, ye see the man is mad; wherefore have ye brought him to me? Do I lack mad men, that ye have brought this fellow to play the mad man in my presence?"

[1] 1 Sam. xxi, 1.

[1] A [a] PSALM OF DAVID;

When he [b] *changed his behavior before Abimelech, who drove him away, and he departed.*

I will bless the LORD at all times;
His praise shall continually be in my mouth.
My soul shall make her boast in the LORD;
The meek shall hear thereof, and be glad.
O magnify the LORD with me,
And let us exalt his name together.

I sought the LORD, and he answered me,
And delivered me from all my fears.
This poor man cried, and the LORD heard him,
And saved him out of all his troubles.
The angel of the LORD encampeth round about them that fear him,
And delivereth them.
O taste and see that the LORD is good;
Blessed is the man that trusteth in him.

O fear the LORD, ye his saints;
For there is no want to them that fear him.
The young lions do lack, and suffer hunger;
But they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me;
I will teach you the fear of the LORD.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the LORD are toward the righteous,
And his ears are open unto their cry.

[1] Psalm xxxiv.

[a] See Psalm lxi for another psalm referring to this episode. [b] R. V. marg., Or, *feigned madness*.

The face of the LORD is against them that do evil,
To cut off the remembrance of them from the earth.

The righteous cried, and the LORD heard,
And delivered them out of all their troubles.
The LORD is nigh unto them that are of a broken heart,
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous;
But the LORD delivereth him out of them all.

[1] David therefore departed thence, and escaped to the cave of Adullam; and when his brethren and all his father's house heard it, they went down thither to him. And everyone that was in distress, and discontented, gathered themselves unto him; and he became captain over them. And there were with him about four hundred men.

[2] A PSALM OF DAVID;

When he fled from Saul, in the cave.

Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee;
Yea, in the shadow of thy wings will I take refuge,
Until these calamities be overpast.

[3] And David went thence to Mizpah of Moab. And he said unto the king of Moab, "Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me." And he brought them before the king of Moab, and they dwelt with him all the while that David was in his hold.

[4] And three mighty men [5] went down, and came to David in the harvest time, unto the cave of Adullam. And the garrison of the Philistines was then in Bethlehem. And David longed, and said, "Oh that one would give me water to drink of the well of Bethlehem, which is by the gate!"

[1] 1 Sam. xxii, 1.
[2] Psalm lvii, 1.
[3] 1 Sam. xxii, 3.
[4] 2 Sam. xxiii, 16.
[5] 2 Sam. xxiii, 13.

And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David. But he would not drink thereof, but poured it out unto the LORD. And he said, "Be it far from me, O LORD, that I should do this. Shall I drink the blood of the men that went [a] in jeopardy of their lives?" Therefore he would not drink of it.

Exploit of three mighty men.

[1] And the prophet Gad said unto David, "Abide not in the hold; depart, and get thee into the land of Judah." Then David departed, and came unto the forest of Hereth.

Now Saul was sitting in Gibeah, under the tamarisk tree, with his spear in his hand, and all his servants were standing about him. And Saul said unto his servants, "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, will he make you all captains of thousands and captains of hundreds, that all of you have conspired against me, and there is none that discloseth to me when my son maketh a league with the son of Jesse? Is there none of you that is sorry for me?"

Then answered Doeg and said, "I saw the son of Jesse coming to Nob to Ahimelech, the priest. And he gave him victuals and the sword of Goliath the Philistine."

The priests betrayed and slain.

Then the king sent to call the priest, and all the priests that were in Nob; and they came all of them to the king.

And Saul said, "Hear now, why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, that he should rise against me as at this day?"

Then Ahimelech answered the king, and said, "And who among all thy servants is so faithful as David, which is the king's son-in-law? Let not the king impute anything unto us, for thy servant knoweth nothing of all this, less or more."

And the king said, "Thou shalt surely die, thou, and all thy father's house."

[1] 1 Sam. xxii, 5. [a] R. V. marg., Heb. *with their lives.*

And the king said unto the guard that stood about him, "Turn and slay the priests of the LORD." But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

And the king said to Doeg, "Turn thou and fall upon the priests." And Doeg the Edomite turned and fell upon the priests, and he slew on that day fourscore and five persons. And Nob, the city of the priests, smote he with the sword, both men and women, children and sucklings, and oxen and asses and sheep, with the edge of the sword.

And one of the sons of Ahimelech, named Abiathar, escaped and fled after David, and told David that Saul had slain the LORD'S priests.

And David said unto Abiathar, "I knew on that day, when Doeg was there, that he would surely tell Saul. I have occasioned the death of all thy father's house. Abide thou with me, fear not."

And they told David, "Behold, the Philistines are fighting against Keilah, and they rob the threshing floors." Therefore David inquired of the LORD, saying, "Shall I go and smite these Philistines?"

And the LORD said, "Go, and save Keilah."

Then David and his men went, and fought with the Philistines, and slew them, and saved the inhabitants of Keilah.

And it was told Saul that David was come to Keilah. And Saul summoned all the people to war, to go down to Keilah to besiege David. Then David and his men, which were about six hundred, arose and departed, and [a] went whithersoever they could go. And David abode in the wilderness in the strongholds, and Saul sought him every day. But Jonathan arose, and went to David, into the wood, and strengthened his hand in God. And he said unto him, "Fear not; for the hand of Saul my father shall not find thee. Thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." And they two made a covenant before the LORD; and David abode in the wood, and Jonathan went to his house.

David pursued.

[a] See Psalm xxxi for a psalm written possibly at this time.

Then came up the Ziphites to Saul, saying, "Doth not David hide himself with us in the strongholds in the wood? Now therefore, O king, come down; and our part shall be to deliver him into the king's hand."

And Saul said, "If he be in the land, I will search him out among all the thousands of Judah."

[1] A PSALM OF DAVID.

My God, my God, why hast thou forsaken me?
Why art thou so far from helping me, and from the words of my roaring?
O my God, I cry in the daytime, but thou answerest not;
And in the night season, [a] and am not silent.

Our fathers trusted in thee;
They trusted, and thou didst deliver them.
They cried unto thee, and were delivered;
They trusted in thee, and were not ashamed.

But I am a worm, and no man;
A reproach of men, and despised of the people.
All they that see me laugh me to scorn;
They shoot out the lip, they shake the head, saying,
Commit thyself unto the LORD. Let him deliver him;
Let him deliver him, seeing he delighteth in him.

For the assembly of evil doers have inclosed me;
They pierced my hands and my feet.
I may tell all my bones;
They look and stare upon me;
They part my garments among them,
And upon my vesture do they cast lots.

But be not thou far off, O LORD;
O thou my succor, haste thee to help me.
Deliver my soul from the sword;
Save me from the lion's mouth.

[1] Psalm xxii. | [a] R. V. marg., Or, *but find no rest.*

And the Ziphites arose and went before Saul. But David and his men were in the wilderness of Maon, and Saul and his men went to seek him. And Saul went on this side of the mountain, and David and his men on that side. And David made haste to get away, for Saul and his men compassed David round about. But there came a messenger unto Saul, saying, "Haste thee, and come; for the Philistines have made a raid upon the land." So Saul returned from pursuing after David, and went against the Philistines.

And David went up from thence, and dwelt in the strongholds of En-gedi.

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, "Behold, David is in the wilderness of En-gedi." Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came where was a cave; and Saul went in to cover his feet.

Now David and his men were abiding in the innermost parts of the cave. And the men of David said unto him, "Behold, the LORD will deliver thine enemy into thine hand." Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, and he said, "The LORD forbid that I should put forth mine hand against the LORD'S anointed." So David checked his men with these words, and suffered them not to rise against Saul.

David sparing Saul's life.

And Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord, the king!" And when Saul looked behind him, David bowed with his face to the earth, and did obeisance.

And David said to Saul, "Wherefore hearkenest thou to men's words, saying, 'Behold, David seeketh thy hurt?' Behold, this day the LORD hath delivered thee into mine hand in the cave. And some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD'S anointed. Moreover, my father, see, yea, see

the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my soul to take it. The LORD judge between me and thee. After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea? The LORD therefore be judge, and plead my cause, and deliver me out of thine hand."

And Saul lifted up his voice and wept, and said, "Is this thy voice, my son David? Thou art more righteous than I. The LORD reward thee good for that thou hast done unto me this day. And now, behold, I know that thou shalt surely be king. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and destroy my name out of my father's house."

And David sware unto Saul.

And Saul went home; but David and his men gat them up unto the hold.

[1] A PSALM OF DAVID.

The LORD is my shepherd, I shall not want.
He maketh me to lie down in green pastures.
He leadeth me beside the [a] still waters.
He restoreth my soul;
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of [b] the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of the LORD [c] forever.

[1] Psalm xxiii.

[a] R. V. marg., Heb. *waters of rest.* [b] R. V. marg., Or, *deep darkness.* [c] R. V. marg., Heb. *for length of days.*

CHAPTER VII.

DEATH OF SAMUEL: DAVID, AND NABAL, AND ABIGAIL: DAVID AGAIN SPARES SAUL'S LIFE; BATTLE WITH THE PHILISTINES: DEATH OF SAUL.

Death of Samuel.

[1] AND Samuel died; and all Israel gathered themselves together, and lamented him, and buried him.

And David arose and went down to the wilderness of Paran.

And there was a man in Carmel; and the man was very great. He had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail. The woman was of good understanding, and of a beautiful countenance, but the man was churlish and evil in his doings. And David heard in the wilderness that Nabal did shear his sheep. And David sent ten young men, and said unto the young men,

David and Nabal.

"Get you up to Carmel, and go to Nabal, and greet him in my name; and thus shall ye say to him, 'Peace be unto thee and thine house. Thy shepherds have now been with us, and we did them no hurt, neither was there aught missing unto them, all the while. Wherefore let the young men find favor in thine eyes. And now I have heard that thou hast shearers. Give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.'"

And when David's young men came, they spake to Nabal according to all those words.

And Nabal answered David's servants, and said, "Who is David? And who is the son of Jesse? There be many servants nowadays that break away every man from his master. Shall I then take my bread, and my

[1] 1 Sam. xxv, 1.

water, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they be?"

So David's young men turned on their way, and went back, and came and told him according to all these words.

And David said unto his men, "Gird ye on every man his sword." And David also girded on his sword. And there went up after David about four hundred men; and two hundred abode by the stuff.

But one of Nabal's young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to [a] salute our master; and he [b] flew upon them. But the men were very good unto us, and we were not hurt, neither missed we anything, as long as we were with them in the fields. They were a wall unto us by night and by day, all the while we were with them keeping the sheep. Now therefore consider what thou wilt do; for evil is determined against our master, and against all his house; for he is such a [c] son of [d] Belial, that one cannot speak to him."

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her young men, "Go on before me; behold, I come after you." But she told not her husband Nabal. Abigail.

And as she rode on her ass, and came down the mountain, behold, David and his men came, and she met them. And when Abigail saw David, she hasted, and lighted off her ass and fell at his feet, and said, "Upon me, my lord, upon me be the iniquity; let thine handmaid, I pray thee, speak in thine ears. Let not my lord regard this man; but I thine handmaid saw not the young men whom thou didst send. Now therefore, my lord, let this present which thy servant hath brought be given unto the young men. Forgive, I pray thee, the trespass of thine handmaid; for the LORD will certainly make my

[a] R. V. marg., *bless.* [b] R. V. marg., Or, *railed on.* [c] R. V. marg., Or, *base fellow.* [d] R. V. marg., That is, *worthless.*

lord a sure house, because thou fightest the battles of the LORD, and evil shall not be found in thee all thy days. And though man be risen up to pursue thee and seek thy soul, yet the soul of my lord shall be bound in the bundle of [a] life with the LORD thy God. And it shall come to pass when the LORD shall have done all the good that he hath spoken concerning thee, and shall have appointed thee prince over Israel; that this shall be no grief unto thee, that thou hast shed blood causeless. And when the LORD shall have dealt well with my lord, then remember thine handmaid."

And David said to Abigail, "Blessed be the LORD, the God of Israel, which sent thee this day to meet me. Thou hast kept me from bloodguiltiness and from avenging myself with mine own hand."

So David received of her hand that which she had brought him. And he said unto her, "Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person."

Nabal drunken—Dead.

And Abigail came to Nabal; and, behold, he held a feast in his house, and he was very drunken; wherefore she told him nothing, less or more, until the morning light.

And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone. And about ten days after, the LORD smote Nabal, that he died.

David marries Abigail.

And when David heard that Nabal was dead, he sent and spake concerning Abigail, to take her to him to wife. And she arose, and bowed herself with her face to the earth, and rode upon an ass, with five damsels of hers that followed her; and she went after the messengers of David, and became his wife. Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish.

[1]And the Ziphites came unto Saul, saying, "Doth not David hide himself in the hill which is before the desert?"

Then Saul arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with

[1] 1 Sam. xxvi, 1. | [a] R. V. marg., Or, *the living*.

him to seek David. And Saul pitched in the hill. But David abode in the wilderness, and he sent out spies, and understood that Saul was come of a certainty.

David spares Saul's life.

Then said David, "Who will go down with me to Saul to the camp?"

And Abishai said, "I will go down with thee."

So David and Abishai came to the people by night; and behold, Saul lay sleeping within the [a] place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him.

Then said Abishai to David, "God hath delivered up thine enemy into thine hand this day. Now therefore let me smite him to the earth at one stroke; I will not smite him the second time."

And David said to Abishai, "Destroy him not; for who can put forth his hand against the LORD'S anointed, and be guiltless? The LORD shall smite him, [b] or his day shall come to die, or he shall go down into battle, and perish. The LORD forbid that I should put forth mine hand against the LORD'S anointed. But now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go."

So they gat them away; and no man saw it, nor knew it, for they were all asleep; a deep sleep from the LORD was fallen upon them.

Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them. And David cried to the people, and to Abner the son of Ner, saying, "Answereth thou not, Abner?"

Then Abner answered and said, "Who art thou that criest to the king?"

And David said to Abner, "Art not thou a valiant man? And who is like to thee in Israel? Wherefore then hast thou not kept watch over thy lord the king? And now, see, where the king's spear is, and the cruse of water that was at his head."

And Saul knew David's voice, and said, "Is this thy voice, my son David?"

And David said, "It is my voice, my lord, O king.

[a] R. V. marg., Or, *barricade*. [b] R. V. marg., Or, *either*.

Wherefore doth my lord pursue after his servant? What have I done, or what is evil in mine hand? For the king of Israel is come out to seek a flea, as one doth hunt a partridge in the mountains."

Then said Saul, "I have sinned. Return my son David. I will no more do thee harm, because my life was precious in thine eyes this day. I have played the fool, and have erred exceedingly."

And David answered, and said, "Behold the spear, O king! Let one of the young men come over and fetch it. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation."

Then Saul said to David, "Blessed be thou, my son David; thou shalt do mightily."

So David went his way, and Saul returned to his place.

[1] A PSALM OF DAVID.

O LORD, our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory upon the heavens.
Out of the mouths of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet;
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O LORD, our Lord,
How excellent is thy name in all the earth!

[1] Psalm viii.

[1] And David said in his heart, "I shall now perish one day by the hand of Saul; there is nothing better for me than that I should escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in all the borders of Israel; so shall I escape out of his hand."

David in Philistia.

And David arose, and passed over, he and the six hundred men that were with him. And it was told Saul that David was fled. And he sought no more again for him.

And David said unto Achish, "If now I have found grace in thine eyes, give me one of thy cities to dwell in." And Achish gave him Ziklag; wherefore Ziklag pertaineth unto the kings of Judah unto this day.

[2] And at one time, when David and his men were away, the Amalekites made a raid upon Ziklag, and burned it with fire, and took captive the women and all that were therein, both small and great. They slew not any, but carried them off. And when David and his men came to the city, behold, it was burned with fire; and their wives and their sons and daughters were taken captive.

Then David, and the people that were with him, lifted up their voice and wept, until they had no more power to weep, and David was greatly distressed. But David strengthened himself in the LORD his God.

And David inquired of the LORD, saying, "If I pursue after this troop shall I overtake them?"

And he answered him, "Pursue, for thou shalt surely overtake them, and recover all."

Raids and counter-raids.

So David went, he and the six hundred men that were with him, and came to the brook Besor, where two hundred stayed behind which were faint. But David pursued, he and four hundred men. And behold the [3] troop were spread abroad over all the ground, drinking and feasting, because of the great spoil that they had taken. And David smote them, and recovered all that the Amalekites had taken, and rescued his two wives. There was nothing lacking to them, neither small nor great, neither sons nor daughters; David brought back all. And David took flocks and herds.

[1] 1 Sam. xxvii, 1. [2] 1 Sam. xxx, 1. [3] 1 Sam. xxx, 15.

And David came to the two hundred men, which were so faint that they could not follow.

Then said the wicked men that went with David, "Because they went not with us, we will not give them aught of the spoil; save to every man his wife and children."

Then said David, "Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the troop that came against us into our hand. As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike."

A just law.

And from that day forward, he made it a statute and an ordinance for Israel.

And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, [1] to all the places David and his men were wont to haunt, [2] saying, "Behold a present for you of the spoil of the enemies of the LORD."

War with Philistines.

[3] And it came to pass in those days that the Philistines gathered their hosts together to fight with Israel. And Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the hosts of the Philistines, he was afraid, and his heart trembled greatly. And when Saul inquired of the LORD, the LORD answered him not.

[4] Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down [a] slain in Mount Gilboa. And the Philistines followed hard upon Saul and his sons, and slew Jonathan, and the sons of Saul. And the battle went sore against Saul; the archers overtook him, and he was greatly distressed.

Then said Saul to his armor-bearer, "Draw thy sword and thrust me through therewith; lest these men come and thrust me through, and [b] abuse me."

Suicide of Saul.

But his armor-bearer would not, for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armor-bearer saw that

[1] 1 Sam. xxx, 31.
[2] 1 Sam. xxx, 26.
[3] 1 Sam. xxviii, 1.
[4] 1 Sam. xxxi, 1.

[a] R. V. marg., Or, *wounded.*
[b] R. V. marg., Or, *make a mock of me.*

Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were beyond Jordan, saw that Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

And on the morrow, when the Philistines came to strip the slain, they found Saul and his three sons fallen in Mount Gilboa. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people. And they put his armor in the house of the idol, and they fastened his body to the wall of Beth-shan.

And when the inhabitants of Jabesh heard that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall, and they came to Jabesh, and burnt them there. And they took their bones, and buried them under the tamarisk tree in Jabesh, and fasted seven days.

So Saul died for his trespass which he committed against the LORD, because he obeyed not the voice of the LORD.

CHAPTER VIII.

DAVID'S LAMENTATION OVER SAUL AND JONATHAN: DAVID MADE KING OVER ALL ISRAEL: REMOVAL OF THE ARK TO JERUSALEM: ORGANIZATION OF WORSHIP.

[1] AND it came to pass after the death of Saul that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head. And when he came to David, he fell to the earth, and did obeisance.

And David said unto him, "Whence comest thou?"

And he said unto him, "Out of the camp of Israel am I escaped."

And David said unto him, "How went the matter? I pray thee tell me."

News for David—Mourning.

And he answered, "The people are fled from the battle, and many of the people also are fallen and dead. And Saul and Jonathan his son are dead also."

And David said, "How knowest thou that Saul and Jonathan be dead?"

And the young man said, "I happened by chance upon Mount Gilboa. And I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord."

Then David took hold on his clothes, and rent them; and likewise all the men that were with him. And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

And David lamented with this lamentation over Saul and over Jonathan his son,

[1] 2 Sam. i, 1.

"How are the mighty fallen!
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.

How are the mighty fallen!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been unto me;
Thy love to me was wonderful,
Passing the love of women.

How are the mighty fallen,
And the weapons of war perished!"

[1] And it came to pass after this, that David inquired of the LORD, saying, "Shall I go into any of the cities of Judah?"

And the LORD said unto him, "Go up unto Hebron."

So David went up thither, and his two wives also. And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron.

And the men of Judah came, and there they anointed David king over the house of Judah. [2] And unto David were sons born. David king of Judah.

[3] And they told David, saying, "The men of Jabesh were they that buried Saul." And David sent messengers and said unto them, "Blessed be ye of the LORD, that ye have showed this kindness unto your LORD, even unto Saul. And now the LORD show kindness and truth unto you. I also will requite you this kindness, because ye have done this thing."

Now Abner, the son of Ner, captain of Saul's host, had taken Ish-bosheth the son of Saul, and made him king. But the house of Judah followed David.

[4] Now there was long war between the house of Saul and the house of David, and David waxed stronger and stronger, but the house of Saul waxed weaker. Factional war.

[1] 2 Sam. ii, 1. [2] 2 Sam. iii, 2. [3] 2 Sam. ii, 4. [4] 2 Sam. iii, 1.

And it came to pass, while there was war, that Abner made himself strong in the house of Saul. And Ish-bosheth chode with Abner.

Then was Abner very wroth, and sent messengers to David, saying, "Make thy league with me, and behold, my hand shall be with thee to bring all Israel unto thee."

And David said, "Thou shalt not see my face except thou first bring Michal, Saul's daughter."

And David sent messengers to Saul's son, saying, "Deliver me my wife, Michal."

And he sent and took her.

So Abner came to David to Hebron, and twenty men with him. And Abner said unto David, "I will gather all Israel unto my lord the king."

And David sent Abner away, and he went in peace.

And behold, Joab came from a foray. Then Joab said to the king, "What hast thou done? Abner came to deceive thee; [1] why hast thou sent him away?"

And Joab sent messengers after Abner, and they brought him back from the well of Sirah. But Joab knew it not. And when Abner was returned, Joab took him aside as if to speak with him quietly, and smote him there that he died. [2] So Joab and his brother slew Abner, because he had killed their brother in battle.

[3] And when David heard it, he said, "I and my kingdom are guiltless from the blood of Abner. Let it fall upon the head of Joab and his house."

And David said to Joab, and to all the people, "Rend your clothes, and gird you with sackcloth and mourn." And king David followed the bier. They buried Abner in Hebron, and the king wept at the grave, and all the people wept.

And all the people came to cause David to eat bread while it was yet day. But David sware, saying, "God do so to me, and more also, if I taste bread, or aught else, till the sun be down."

And all the people took notice of it, and it pleased them; as whatsoever the king did pleased all the people. So all the people and all Israel understood that day that it was not of the king to slay Abner.

[1] 2 Sam. iii, 24. [2] 2 Sam. iii, 30. [3] 2 Sam. iii, 28.

And the king said unto his servants, "Know ye not that there is a prince and a great man fallen this day in Israel?

"And I am this day weak, though anointed king. These men the sons of Zeruiah be too hard for me; the LORD shall reward the wicked doer according to his wickedness."

And when Ish-bosheth, Saul's son, heard that Abner was dead in Hebron, his hands became feeble, and all the Israelites were troubled.

And Saul's son had two men that were captains of bands. And they went to the house of Ish-bosheth, as he took his rest at noon, and came into the midst of the house and smote him as he lay on his bed. And they brought the head of Ish-bosheth unto David.

And David said unto them, "When one told me, saying, 'Saul is dead,' thinking to have brought good tidings, I slew him. How much more when wicked men have slain a righteous person in his own house upon his bed, shall I not now require his blood at your hand?"

And David commanded his young men, and they slew them. But they buried the head of Ish-bosheth in the grave of Abner.

[1] Then came all the tribes of Israel to David unto Hebron, and spake, saying, "Behold, we are thy bone and thy flesh. In times past, even when Saul was king over us, it was thou that leddest out and broughtest in Israel; and the LORD said to thee, 'Thou shalt feed my people Israel, and thou shalt be a prince over Israel.'"

So king David made a covenant with them in Hebron before the LORD. And they anointed David king over Israel. [2] And they were there with David three days, eating and drinking: for their brethren had made preparation for them. Moreover they that were nigh unto them brought bread on asses, and on camels, on mules, and on oxen, victual of meal, cakes of figs, and clusters of raisins, and wine, and oil, and oxen, and sheep in abundance: for there was joy in Israel.

David king over Israel.

[1] 2 Sam. v, 1. [2] 1 Chron. xii, 39.

[1] A PSALM OF DAVID.

Preserve me, O God: for in thee do I put my trust.
The LORD is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
I will bless the LORD, who hath given me counsel:
Yea, my reins instruct me in the night seasons.
I have set the LORD always before me:
Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thine holy one to see corruption.
Thou wilt show me the path of life:
In thy presence is fullness of joy;
In thy right hand there are pleasures for evermore.

[2] David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

Capture of Zion.

And the king and his men went to Jerusalem. [3] The Jebusites, the inhabitants of the land, were there, and they said to David, "Thou shalt not come in hither." Nevertheless David took the stronghold of Zion; the same is the city of David.

And David said, "Whosoever smiteth the Jebusites first shall be chief and captain." And Joab went up first, and was made chief.

And David dwelt in the stronghold; therefore they called it The City of David. And he built the city round about from Millo, and Joab repaired the rest of the city.

[1] Psalm xvi. [2] 2 Sam. v, 4. [3] 1 Chron. xi, 4.

And David waxed greater and greater; for the LORD of hosts was with him.

David's house.

[1] And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons; and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

And there were sons and daughters born to David.

And when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David.

Victory over the Philistines.

And David inquired of the LORD, saying, "Shall I go up against the Philistines? Wilt thou deliver them into mine hand?"

And the LORD said unto David, "Go up; for I will certainly deliver the Philistines into thine hand."

And David came and smote them. And they left their images there, [2] and David gave commandment and they were burned with fire.

[3] And the fame of David went out into all lands; the LORD brought the fear of him upon all nations.

Removal of the ark.

[4] And David consulted with the captains of thousands and of hundreds, even with every leader. And David said unto all the assembly of Israel, "If it seem good unto you, and if it be of the LORD our God, let us send abroad everywhere unto our brethren in all the land of Israel, and let us bring again the ark of God to us; for we sought not unto it in the days of Saul."

And the assembly said that they would do so; for the thing was right in the eyes of all the people.

[5] And David prepared a place for the ark of God, and pitched for it a tent. [6] And David gathered together all the chosen men of Israel, thirty thousand; and arose, and went with all the people to bring up the ark of God. And they set the ark upon a new cart, and brought it out of the house of Abinadab; and Uzzah and Ahio drave the

[1] 2 Sam. v, 11. [3] 1 Chron. xiv, 17. [5] 1 Chron. xv, 1.
[2] 1 Chron. xiv, 12. [4] 1 Chron. xiii, 1. [6] 2 Sam. vi, 1.

cart, and David and all the house of Israel played before the LORD with all manner of instruments, and with harps, and timbrels, and with cymbals.

And Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen [a] stumbled. And the anger of the LORD was kindled against Uzzah, and God smote him there for his [b] error, and he died.

And David was afraid of the LORD that day; and he said, "How shall the ark of the LORD come unto me?"

So David would not remove the ark, but carried it aside into the house of Obed-edom. And the ark remained in the house of Obed-edom three months, and the LORD blessed Obed-edom and all his house.

And it was told king David, saying, "The LORD hath blessed the house of Obed-edom because of the ark."

[1] Then David said, "None ought to carry the ark of God but the Levites; for them hath the LORD chosen." And David gathered together the sons of Aaron, and the Levites, and said unto them, "Sanctify yourselves, both ye and your brethren, that ye may bring up the ark. [2] For because ye bare it not at first, according to the ordinance, the LORD made a breach upon us."

So the priests and the Levites sanctified themselves to bring up the ark.

And David spake to the chief of the Levites to appoint their brethren the singers, with instruments of music, harps and cymbals, sounding aloud and lifting up the voice with joy. [3] And David was clothed with a robe of fine linen, and all the Levites and the singers also. [4] And the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded. [5] And when God helped the Levites that bare the ark, they sacrificed seven bullocks and seven rams.

[6] So David and all the house of Israel brought up the ark of the LORD with joy, with shouting, and with the sound of the trumpet.

[1] 1 Chron. xv, 2.
[2] 1 Chron. xv, 13.
[3] 1 Chron. xv, 27.
[4] 1 Chron. xv, 15.
[5] 1 Chron. xv, 26.
[6] 2 Sam. vi, 15.

[a] R. V. marg., Or, *were restive.*
[b] R. V. marg., Or, *rashness.*

A PSALM OF DAVID.

[*Sung at the bringing up of the ark to Jerusalem.*]

PART I.

[Sung as the great procession walked through the pleasant country, leaving the house of Obed-edom.]

First company of singers:

[1] The earth is the LORD'S, and the fullness thereof;

Second company of singers:

The world, and they that dwell therein.

First company:

For he hath founded it upon the seas,

Second company:

And established it upon the floods.

PART II.

[Sung as the procession swings into sight of the glorious city, built on the distant hills.]

First company:

Who shall ascend into the hill of the LORD?
And who shall stand in his holy place?

Second company:

He that hath clean hands, and a pure heart.

All together:

He shall receive a blessing from the LORD,
And righteousness from the God of his salvation.

[A long interlude of instrumental music—the sound of the cornet with trumpets and cymbals and psalteries and harps.]

PART III.

[Sung as the procession paused under the great gates of the city.]

Singers outside the gate:

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.

Singers inside the city:

Who is the King of glory?

[1] Psalm xxiv.

Singers outside:

The LORD strong and mighty,
The LORD mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.

Singers inside:

Who is this King of glory?

Singers outside:

The LORD of hosts,
He is the King of glory.

[The massive gates swing wide open, and with a great burst of cornet and trumpet and cymbal and harp the ark is borne within.]

The ark brought to Zion.

[1] And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it; and David offered burnt offerings and peace offerings before the LORD. And when David had made an end of offering, he blessed the people in the name of the LORD. And he dealt, both to men and women, even the whole multitude, to every one a cake of bread, and a portion of flesh, and a cake of raisins. So all the people departed every one to his house. Then David returned to bless his household.

Michal's sin and punishment.

[2] And it came to pass, as the ark of the LORD came into the city of David, that Michal the daughter of Saul looked out at the window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. [3] And Michal came out to meet David, and said, "How glorious was the king of Israel to-day, in the eyes of his servants!"

And David said unto Michal, "It was before the LORD, which chose me prince over the people of the LORD. Therefore will I play before the LORD!"

And Michal the daughter of Saul had no child until the day of her death.

[4] And David appointed certain Levites to minister before the LORD, and celebrate and thank and praise the LORD: Asaph the chief, with psalteries and harps

[1] 2 Sam. vi, 17. [2] 1 Chron. xv, 29. [3] 2 Sam. vi, 20. [4] 1 Chron. xvi, 4.

and cymbals sounding aloud, and with trumpets continually before the ark of the covenant of God.

On that day did David first ordain to give thanks unto the LORD, by the hand of Asaph and his brethren.

Arrangements for worship.

" [a] O give thanks unto the LORD, call upon his name;
Make known his doings among the peoples.
Sing unto him, sing praises unto him;
[b] Talk ye of all his marvelous works.

Seek ye the LORD and his strength;
Seek his face evermore.
He is the LORD our God;
His judgments are in all the earth,
[c] Sing unto the LORD, all the earth,
Show forth his salvation from day to day.

Great is the LORD, and highly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are [d] idols:
But the LORD made the heavens.
Honor and majesty are before him:
Strength and gladness are in his place.

Give unto the LORD, ye kindreds of the peoples,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name:
Bring an offering, and come before him:
Worship the LORD in the beauty of holiness.
Tremble before him, all the earth:
Let the heavens be glad, and let the earth rejoice.
Let the sea roar, and the fullness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy before the LORD,
For he cometh to judge the earth.

[e] O give thanks unto the LORD; for he is good;
For his mercy endureth forever.

[a] Found also in Psalm cv, 1–7. [b] R. V. marg., Or, *meditate*. [c] Found also in Psalm xcvi. [d] R. V. marg., Or, *things of naught*. [e] Found also in Psalm cvi, 1 and 48.

Blessed be the LORD, the God of Israel,
From everlasting even to everlasting."

And all the people said, "Amen!" and praised the LORD.

So David left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required. But he left Zadok the priest and his brethren the priests before the tabernacle of the LORD in the high place that was at Gibeon, to offer burnt offerings unto the LORD upon the altar morning and evening, even according to all that is written in the law of the LORD.

CHAPTER IX.

THE TEMPLE PLANNED FOR: SUCCESSFUL WARS: DAVID'S SIN AND REPENTANCE.

[1]AND it came to pass, when the king dwelt in his house, and the LORD had given him rest from all his enemies round about, that the king said unto Nathan the prophet, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."

David's plan to build the temple.

And Nathan said to the king, "Go, do all that is in thine heart."

And the same night the word of the LORD came unto Nathan, saying, "Go and tell my servant David, 'Shalt thou build me an house? I have not dwelt in an house since the day that I brought up the children of Israel out of Egypt, but have walked in a tent and tabernacle. Spake I a word with any of the tribes of Israel, saying, "Why have ye not built me an house of cedar?"' Now therefore thus shalt thou say unto my servant David, 'I took thee from following the sheep, that thou shouldest be [a] prince over my people Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee. I will appoint a place for my people, and will plant them, that they may be moved no more; neither shall the children of wickedness afflict them any more; and I [b] will cause thee to rest from all thine enemies. Moreover, the LORD will make thee an house. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for my

The prophet's message.

[1] 2 Sam. vii, 1.

[a] R. V. marg., Or, *leader*. [b] R. V. marg., Or, *have caused*.

name, and I will establish his throne forever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him, but my mercy shall not depart from him. And thine house and thy kingdom shall be made sure forever.'"

According to all these words, and according to all this vision, so did Nathan speak unto David.

Then David the king went in, and sat before the LORD; and he said, "Who am I, O LORD God, and what is my house, that thou hast brought me thus far? And thou hast spoken also of thy servant's house for a great while to come. Thou art great, O LORD God; there is none like thee. And what nation in the earth is like thy people Israel? And now, O LORD God, the word that thou hast spoken concerning thy servant, and his house, confirm thou it forever; and do as thou hast spoken. And let thy name be magnified forever."

Victory in war.

[1] And after this it came to pass that David smote the Philistines, and took Gath and her towns. And he smote Moab and the Syrians. And the Syrians became servants to David and brought presents. [2] And David took a thousand chariots and seven thousand horsemen and twenty thousand footmen; and [3] shields of gold and very much brass, wherewith Solomon made the brazen sea and the pillars; and all manner of vessels of gold and silver and brass; these did king David dedicate unto the LORD. And the LORD [a] gave victory to David whithersoever he went. And David reigned over all Israel, and executed judgment and justice unto all his people. And Joab was over the [b] host, and Jehoshaphat was [c] recorder, and Zadok and Abimelech were priests, and Shavsha was [d] scribe, and the sons of David were chief about the king.

[4] And David said, "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"

[1] 1 Chron. xviii, 1.
[2] 1 Chron. xviii, 4.
[3] 1 Chron. xviii, 7.
[4] 2 Sam. ix, 1.

[a] R. V. marg., Or, *saved David.*
[b] That is, the army. [c] R. V. marg., Or, *chronicler.* [d] R. V. marg., Or, *secretary.*

And there was of the house of Saul a servant whose name was Ziba, and they called him unto David.

Kindness to Jonathan's family.

And the king said unto him, "Is there not yet any of the house of Saul?"

And Ziba said unto the king, "Jonathan hath yet a son, which is lame on both his feet."

Then king David sent and fetched him. And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and fell on his face and did obeisance, and answered, "Behold thy servant!"

And David said unto him, "Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of thy father; and thou shalt eat bread at my table continually."

And he did obeisance, and said, "What is thy servant, that thou shouldest look upon such a dead dog as I am?"

Then the king called to Ziba, Saul's servant, and said unto him, "All that pertained to Saul and all his house have I given unto thy master's son. And thou shalt till the land for him, thou, and thy sons, and thy servants; but Mephibosheth, thy master's son, shall eat bread alway at my table." (Now Ziba had fifteen sons and twenty servants.)

Then said Ziba unto the king, "According to all that my lord the king commandeth, so shall thy servant do."

So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table.

[1]And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the [a]street of Beth-shan, where the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa. And he brought up and buried the bones of Saul and Jonathan in the sepulcher of Kish his father.

[2]And the king of the children of Ammon died, and Hanun his son reigned in his stead.

And David said, "I will show kindness unto Hanun,

[1] 2 Sam. xxi, 12. [2] 2 Sam. x, 1. | [a] R. V. marg., Or, *broad place.*

as his father showed kindness unto me." So David sent by the hand of his servants to comfort him concerning his father.

But the princes of the children of Ammon said unto Hanun, "Thinkest thou that David doth honor thy father? Hath not David sent his servants to spy out the city and to overthrow it?"

So Hanun took David's servants, and shaved off one half their beards, and cut off their garments in the middle, and sent them away.

David sent to meet them, for the men were greatly ashamed, and said, "Tarry at Jericho until your beards be grown, and then return."

[1] And at the return of the year, when kings go out to battle, David sent Joab and all Israel; and they destroyed Ammon and besieged Rabbah. But David tarried at Jerusalem.

Bath-sheba.

And it came to pass at eventide that David arose and walked upon the roof of the king's house. And from the roof he saw a woman very beautiful to look upon. And David inquired after the woman; and one said, "Is not this Bath-sheba, the wife of Uriah?"

And David sent and took her; and she came in unto him.

Now Uriah was with Joab.

[2] And David wrote a letter to Joab, saying, "Set ye Uriah in the forefront of the hottest battle, and retire from him, that he may be smitten, and die."

Murder of Uriah.

And Joab assigned Uriah unto the place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war. And he charged the messenger, saying, "If the king's wrath arise, and he say, 'Wherefore went ye so nigh unto the city to fight?' thou shalt say, 'Uriah is dead also.'"

So the messenger came and showed David all.

[1] 2 Sam. xi, 1. [2] 2 Sam. xi, 14.

And when the wife of Uriah heard that her husband was dead, she made lamentation for her husband. And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the LORD.

And the LORD sent Nathan unto David. And he came unto him, and said unto him,

"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little lamb, which he had bought and nourished up. And it grew up with him and his children; it did eat of his own morsel, and drank of his own cup. And there came a traveler unto the rich man, and he spared to take of his own flock to dress for the man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come unto him."

Nathan's parable and reproof.

And David's anger was greatly kindled against the man; and he said to Nathan, "As the LORD liveth, the man that hath done this is worthy to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David, "Thou art the man! Thus saith the LORD, the God of Israel, 'I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and the house of Israel and of Judah. And if that had been too little, I would have added unto thee such and such things. Wherefore hast thou despised the word of the LORD, to do that which is evil in his sight? Thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife. Now therefore, the sword shall never depart from thine house.'"

And David said unto Nathan, "I have sinned against the LORD."

David's repentance; death of the child.

And Nathan said unto David, "The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occa-

sion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die."

And Nathan departed unto his house.

I. [1] A PSALM OF DAVID,

When Nathan the prophet came unto him.

Have mercy upon me, O God, according to thy loving-kindness:
According to the multitude of thy tender mercies blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.

Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.

Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.

Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation:
And uphold me with a free spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

[1] Psalm li.

Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
O LORD, open thou my lips;
And my mouth shall show forth thy praise.

For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

II. [1] A PSALM OF DAVID.

Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man unto whom the LORD imputeth not iniquity,
And in whose spirit there is no guile.

When I kept silence, my bones waxed old
Through my roaring all the day long.
For day and night thy hand was heavy upon me:
My moisture was changed [a] as with the drought of summer.

I acknowledged my sin unto thee, and mine iniquity have I not hid:
I said, I will confess my transgressions unto the LORD;
And thou forgavest the iniquity of my sin.
Thou art my hiding place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance.

Many sorrows shall be to the wicked,
But he that trusteth in the LORD, mercy shall compass him about.

[2] And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child, and fasted, and lay all night upon the earth. And the elders of his house arose,

[1] Psalm xxxii. [2] 2 Sam. xii, 15. | [a] R. V. marg., Or, *into*.

and stood beside him, to raise him up from the earth; but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him, for they said, "Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice. How will he then vex himself, if we tell him that the child is dead?"

But when David saw that his servants whispered together, David said, "Is the child dead?"

And they said, "He is dead."

Then David arose from the earth, and washed, and changed his apparel. And he came into the house of the LORD, and worshiped; then he came to his own house; and they set bread before him, and he did eat.

Then said his servants unto him, "What is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread!"

And he said, "While the child was yet alive, I fasted and wept; for I said, 'Who knoweth whether the LORD will not be gracious to me, that the child may live?' But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

Birth of Solomon.

And David comforted Bath-sheba his wife. And she bare a son, and [a] he called his name Solomon. And the LORD loved him.

[a] R. V. marg., Another reading is, *she called.*

CHAPTER X.

SUCCESSFUL WARS: REBELLION OF ABSALOM.

NOW Joab fought against Rabbah. And Joab sent to David, and said, "Gather the rest of the people together and encamp against the city, and take it, lest I take the city and it be called after my name." Victory over Rabbah.

And David went to Rabbah and fought against it, and took it. And he took the crown of their king from off his head; the weight thereof was a talent of gold, and in it were precious stones; and it was set on David's head. And he brought forth the spoil of the city, exceeding much. And David and all the people returned unto Jerusalem.

[1] Now in all Israel there was none so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, at every year's end, (because the hair was heavy on him, therefore he polled it,) he weighed the hair at two hundred shekels. Absalom: his rebellion.

And Absalom prepared him a chariot and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the gate. And when any man had a suit which would come to the king for judgment, Absalom called unto him, and said, "See thy matters are good and right; but there is no man to hear thee. Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

And when any man came nigh to do him obeisance, he put forth his hand, and took hold of him, and kissed him. So Absalom stole the hearts of the men of Israel.

And at the end of years Absalom said unto the king,

[1] 2 Sam. xiv, 25.

"I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron."

And the king said unto him, "Go in peace."

So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, 'Absalom is king in Hebron.'" And with Absalom went two hundred men out of Jerusalem. And Absalom sent for Ahithophel, David's counselor. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom."

And David said unto all his servants that were with him at Jerusalem, "Arise, and let us flee from Absalom. Make speed to depart, lest he overtake us quickly, and smite the city with the edge of the sword."

Flight of David.

And the king went forth, and the people and his servants, over the brook Kidron toward the wilderness. And all the country wept with a loud voice. And, lo, Zadok also came, and all the Levites with him, bearing the ark of the covenant of God.

And the king said unto Zadok, "Carry back the ark into the city. If I shall find favor in the eyes of the LORD, he will bring me again. Return into the city in peace, and your two sons with you. See, I will tarry at the fords of the wilderness, until there come word from you."

Zadok therefore carried the ark of God again to Jerusalem, and abode there.

And David went up by the Mount of Olives, and wept as he went up; and he had his head covered, and went barefoot. And all the people that were with him covered every man his head, weeping as they went up.

And one told David, saying, "Ahithophel is among the conspirators with Absalom."

And David said, "O LORD, I pray thee, turn the counsel of Ahithophel into foolishness."

And it came to pass, that when David was come to the top of the ascent, behold, Hushai, [1] David's friend,

[1] 2 Sam. xv, 37.

[1] came to meet him with his coat rent, and earth upon his head. And David said unto him, "If thou passest on with me, then thou shalt be a burden unto me; but if thou return to the city, hast thou not there the priests? Therefore what thing soever thou shalt hear out of the king's house, thou shalt tell to their two sons, and by them ye shall send me everything ye shall hear." Hushai.

So Hushai returned.

And when David was a little past the top of the ascent, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred clusters of raisins, and summer fruits. Ziba's kindness.

And the king said unto Ziba, "What meanest thou by these?"

And Ziba said "The asses be for the king's household to ride on; and the bread and fruit to eat."

And the king said, "And where is thy master's son?"

And Ziba said unto the king, "Behold, he abideth at Jerusalem; for he said, 'To-day shall the house of Israel restore me the kingdom of my father.'"

Then said the king to Ziba, "Behold, thine is all that pertaineth unto Mephibosheth."

And behold, there came out a man of the house of Saul, whose name was Shimei. He came out, and cursed as he came. And he cast stones at David, and at all the servants. And thus said Shimei, "Begone, begone, thou man of blood, and man of Belial! The LORD hath delivered the kingdom into the hand of Absalom! Behold, thou art taken in thine own mischief, thou man of blood!" Shimei's cursing.

Then said Abishai unto the king, "Why should this dog curse my lord the king? Let me go over and take off his head!"

And the king said, "Behold, my son seeketh my life; how much more may this Benjamite now do it? Let him alone, let him curse. It may be that the LORD will look on the [a] wrong done unto me, and that

[1] 2 Sam. xv, 32.

[a] R. V. marg., Some ancient versions read, *affliction*.

the LORD will requite me good for his cursing this day."

So David and his men went by the way, and Shimei went along on the hillside over against him, and cursed and threw stones at him, and cast dust.

And Absalom, and all the men of Israel, came to Jerusalem, and Ahithophel with him.

And when Hushai, David's friend, was come unto Absalom, Hushai said unto Absalom, "God save the king! God save the king!"

Then said Absalom to Ahithophel, "Give your counsel what we shall do."

Differing counsels.

And Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night; and I will come upon him while he is weary and will make him afraid; and all the people that are with him shall flee. And I will smite the king only, and I will bring back all the people unto thee."

And the saying pleased Absalom well.

Then said Absalom, "Call now Hushai also, and let us hear likewise what he saith."

And Hushai said unto Absalom, "The counsel that Ahithophel hath given this time is not good. Thou knowest thy father and his men, that they be mighty men, and they be [a] chafed in their minds, as a bear robbed of her whelps in the field. Thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or other place. I counsel that all Israel be gathered together as the sand that is by the sea for multitude; and that thou go to battle in thine own person, and of him and all the men that are with him we will not leave so much as one. Moreover, if he [b] be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."

And Absalom and all the men of Israel said, "The counsel of Hushai is better than the counsel of Ahithophel."

[a] R. V. marg., Heb. *bitter of soul.* [b] R. V. marg., Or, *withdraw himself.*

[1] And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose and gat him home, and set his house in order, and hanged himself; and he died, and was buried. Suicide of Ahithophel.

[2] Then Hushai told everything secretly to the priests, and they sent and told king David. Then David arose, and all the people that were with him, and by the morning light there lacked not one of them that was not gone over Jordan. And the people of the land brought beds and basins and much food for David and the people, for they said, "The people is hungry, and weary, and thirsty, in the wilderness."

[3] A PSALM OF DAVID,

When he fled from Absalom his son.

LORD, how are mine adversaries increased!
Many are they that rise up against me.
Many there be which say [a] of my soul,
There is no [b] help for him in God.

But thou, O LORD, art a shield about me;
My glory, and the lifter up of mine head.
I cry unto the LORD with my voice,
And he answereth me out of his holy hill.
I laid me down and slept;
I awaked; for the LORD sustaineth me.

I will not be afraid of ten thousands of the people,
That have set themselves against me round about.
Arise, O LORD;
Save me, O my God.

Salvation belongeth unto the LORD;
Thy blessing be upon thy people.

[4] And Absalom passed over Jordan, he and the men of Israel with him, and pitched in the land of Gilead.

[5] And David numbered the people that were with him, and set captains of thousands and captains of hundreds

[1] 2 Sam. xvii, 23. [4] 2 Sam. xvii, 24.
[2] 2 Sam. xvii, 15. [5] 2 Sam. xviii, 1.
[3] Psalm iii.

[a] R. V. marg., Or, *to*. [b] R. V. marg., Or, *salvation*.

over them. And the king said unto the people, "I will surely go forth with you myself also."

But the people said, "Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care. But thou art worth ten thousand of us. Therefore it is better that thou be ready to succor us out of the city."

And the king said unto them, "What seemeth you best I will do."

And the king stood by the gate side, and all the people went out by hundreds and by thousands. And the king commanded the captains saying, "Deal gently for my sake with Absalom." And all the people heard.

The battle. So the people went out, and the battle was in the forest of Ephraim. And the people of Israel were smitten before the servants of David, and there was a great slaughter. For the battle was spread over the face of all the country; and the forest devoured more people than the sword.

And Absalom rode upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanging in an oak."

And Joab said, "Why didst thou not smite him there to the ground? And I would have given thee ten pieces of silver, and a girdle."

And the man said unto Joab, "Though I should receive a thousand pieces of silver, yet would I not put forth mine hand against the king's son; for in our hearing the king charged thee, saying, 'Beware that none touch the young man.'"

Then said Joab, "I may not tarry thus with thee." And he took three darts in his hand, and thrust them

Death of Absalom. through the heart of Absalom. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned

from pursuing after Israel. And they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones.

And all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, for he said, "I have no son to keep my name in remembrance." And he called the pillar after his own name; and it is called Absalom's monument, unto this day.

Then said Ahimaaz, the son of Zadok, "Let me now run and bear the king tidings, how the LORD hath avenged him of his enemies."

And Joab said unto him, "Thou shalt not be the bearer of tidings this day, because the king's son is dead."

Then said Joab to the Cushite, "Go tell the king what thou hast seen."

And the Cushite bowed himself unto Joab, and ran.

Then said Ahimaaz yet again to Joab, "Come what may, let me also, I pray thee, run after the Cushite."

And Joab said, "Wherefore wilt thou run, my son? Thou wilt have no reward for the tidings." Tidings.

"But come what may," said he, "I will run." Then Ahimaaz ran by the way of the plain, and overran the Cushite.

Now David sat between the two gates. And the watchman went up to the roof of the gate unto the wall, and lifted up his eyes and looked, and, behold, a man running alone. And the watchman cried, and told the king. And the watchman saw another man running; and the watchman called unto the porter, and said, "Behold, another man running alone."

And the king said, "He also bringeth tidings."

And the watchman said, "The running of the foremost is like the running of Ahimaaz, the son of Zadok."

And the king said, "He is a good man, and cometh with good tidings."

And Ahimaaz called, and said unto the king, "[a]All is well." And he bowed himself before the king with his face to the earth, and said, "Blessed be the LORD thy

[a] R. V. marg., Heb. *Peace.*

God, which hath delivered up the men that lifted up their hand against the king."

And the king said, "Is it well with Absalom?"

And the young man answered, "When Joab sent thy servant I saw a great tumult, but I knew not what it was."

And the king said, "Turn aside and stand here."

And behold, the Cushite came; and the Cushite said, "Tidings for my lord the king. The LORD hath avenged thee this day of all them that rose up against thee."

And the king said unto the Cushite, "Is it well with Absalom?"

And the Cushite answered, "The enemies of my lord the king, and all that rise up against thee, be as that young man is!"

And the king was much moved, and went up to the chamber over the gate, and wept. And as he went, thus he said, "O my son, Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

David's mourning for Absalom —Joab's reproof.

And the victory that day was turned into mourning unto all the people; for the people heard say that day, "The king grieveth for his son." And the people gat them by stealth into the city, as people that are ashamed steal away when they flee in battle. And the king covered his face and cried with a loud voice, "O my son Absalom, O Absalom, my son, my son!"

And Joab came into the house to the king, and said, "Thou hast shamed this day the faces of all thy servants, which have saved thy life, and the lives of thy sons and daughters, and the lives of thy wives. For I perceive that, if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore, arise, go forth, and speak comfortably unto thy servants, or there will not tarry a man with thee this night."

Then the king arose, and sat in the gate. And all the people came before the king.

Now Israel had fled every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying, "The king delivered us out of the hand

of our enemies, and saved us out of the hand of the Philistines; and now he is fled out of the land from Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?"

And David sent to Zadok and Abiathar, the priests, saying, "Speak unto the elders of Judah, saying, 'Ye are the king's brethren, his bone and flesh; wherefore then are ye the last to bring back the king?' And say ye to Amasa, 'Thou shalt be captain of the host in the room of Joab.'"

David attempts to supersede Joab.

And the men of Judah sent unto the king, saying, "Return thou, and all thy servants." And Judah came to Gilgal, to go to meet the king, to bring the king over Jordan.

So the king returned, and came to Jordan.

And Shimei the Benjamite hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him. And Shimei fell down before the king, and said, "Let not my lord remember that which thy servant did the day that the king went out of Jerusalem. I have sinned; therefore, behold, I am come this day the first of all the house of Joseph to meet my lord the king."

David reinstated on the throne.

And the king said unto Shimei, "Thou shalt not die."

And Mephibosheth the son of Saul came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace.

And the king said unto him, "Wherefore wentest thou not with me, Mephibosheth?"

And he answered, "My lord, O king, thy servant said, 'I will saddle me an ass, that I may ride thereon, and go with the king;' because thy servant is lame. But my servant deceived me. And he hath slandered thy servant unto my lord the king; but do what is good in thine eyes."

And the king said unto him, "Thou and Ziba divide the land."

And Mephibosheth said unto the king, "Yea, let him

take all, forasmuch as my lord the king is come in peace unto his own house."

And Barzillai the Gileadite came down to conduct the king over Jordan. Barzillai was a very aged man, even fourscore years old. He had provided the king with sustenance, for he was a very great man.

Barzillai.

And the king said to Barzillai, "Come thou over with me, and I will sustain thee with me in Jerusalem."

And Barzillai said, "How many are the days of the years of my life, that I should go up with the king to Jerusalem? Can thy servant taste what I eat or drink? Wherefore then should thy servant be a burden unto the king? Thy servant would but just go over Jordan with the king, and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father and of my mother. But behold, thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee."

And the king answered, "Chimham shall go over with me, and I will do to him that which shall seem good unto thee."

And all the people went over Jordan. And the king kissed Barzillai, and blessed him; and he returned unto his own place.

And there happened to be there a man of [a] Belial, whose name was Sheba, a Benjamite. And he blew a trumpet, and said, "We have no portion in David, neither have we inheritance in the son of Jesse; every man to his tents, O Israel."

So all the men of Israel went up from following David, and followed Sheba; but the men of Judah clave unto their king, from Jordan even to Jerusalem.

Then said the king to Amasa, "Call me the men of Judah together within three days, and be thou here present."

So Amasa went to assemble the men of Judah; but he tarried long.

And David said to Abishai, brother of Joab,

[a] R. V. marg., That is, *worthlessness*.

"Now shall Sheba do us more harm than did Absalom. Pursue thou after him."

And there went out after him Joab's men, and all the mighty men. When they were at the great stone which is in Gibeon, Amasa came to meet them.

Sheba's rebellion—Amasa's slowness and death.

And Joab said to Amasa, "Is it well with thee, my brother?" And Joab took Amasa by the beard to kiss him. But Amasa took no heed to the sword that was in Joab's hand, so he smote him therewith, and struck him not again; and he died.

And Joab and Abishai pursued after Sheba. And they besieged him in Abel.

Then cried a wise woman unto Joab, "Hear, hear! Art thou Joab?"

And he answered, "I am."

Then she said unto him, "Thou seekest to destroy a city. Why wilt thou swallow up the inheritance of the LORD?"

Sheba's death.

And Joab answered, "Far be it, far be it from me that I should swallow up or destroy? But Sheba hath lifted up his hand against the king, even against David. Deliver him only, and I will depart."

Then the people cut off the head of Sheba, and threw it out to Joab. And he blew the trumpet, and they were dispersed from the city.

And Joab returned to Jerusalem. Joab was over the host.

CHAPTER XI.

EVENTS OF THE LAST YEARS OF DAVID'S REIGN.

[1] AND the Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines. And David waxed faint, and the son of a giant, the weight of whose spear was three hundred shekels of brass, thought to have slain David with a new sword. But Abishai succored him, and smote the Philistine, and killed him.

Incidents of battle.

Then the men of David said unto him, "Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel."

And after this there was again war with the Philistines, and Elhanan the Bethlehemite slew [2] the brother of [3] Goliath the Gittite, the staff of whose spear was like a weaver's beam.

And there was again war at Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number. And when he [a] defied Israel, Jonathan the son of David's brother slew him. These fell by the hand of David, and by the hand of his servants.

And David spake unto the LORD the words of this song in the day that the LORD delivered him out of the hand of all his enemies:

David's song.

"[b] The LORD is my rock, and my fortress, and my deliverer;
The God of my rock, in him will I trust;
I will call upon the LORD, who is worthy to be praised;
So shall I be saved from mine enemies.

[1] 2 Sam. xxi, 15.
[2] 1 Chron. xx, 5.
[3] 2 Sam. xxi, 19.
[a] R. V. marg., Or, *reproached.*
[b] Found also in Psalm xviii.

For the waves of death compassed me,
The floods of ungodliness made me afraid.
In my distress I called upon the LORD,
And my cry came into his ears.
Then the earth shook and trembled,
The foundations of heaven moved.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly;
Yea, he was seen upon the wings of the wind.
[1] He made darkness his pavilion round about him,
Darkness of waters, thick clouds of the skies.
[2] At the brightness before him,
Coals of fire were kindled.
The LORD thundered from heaven,
And the Most High uttered his voice.
He sent out arrows, and scattered them;
Lightning, and discomfited them.

He sent from on high, he took me;
He drew me out of [a] many waters;
He delivered me from my strong enemy,
From them that hated me.
They came upon me in the day of my calamity;
But the LORD was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.

For thou art my lamp, O LORD;
And the LORD will lighten my darkness.
As for God, his way is perfect;
The word of the LORD is tried.
Thou hast also given me the shield of thy salvation;
And thy gentleness hath made me great.
Thou hast girded me with strength unto the battle;
Thou deliverest me from the violent man.
Therefore I will give thanks unto thee, O LORD,
And will sing praises unto thy name."

[3] And [b] Satan stood up against Israel, and moved

[1] Psalm xviii, 11. [3] 1 Chron. xxi, 1. | [a] R. V. marg., Or, *great.* [b] Or, *an adversary.*
[2] 2 Sam. xxii, 13.

David to number Israel. And David said to Joab, and to the princes of the people, "Go, number Israel from Beer-sheba even to Dan; and bring me word, that I may know the sum of them."

Numbering Israel.

And Joab said, "The LORD make his people an hundred times so many more as they be, and may the eyes of my king see it. But, my lord, are they not all my lord's servants? Why will he be a cause of guilt unto Israel?"

Nevertheless the king's word prevailed against Joab. [1] And Joab and the captains of the host went out from the presence of the king to number the people of Israel.

So when they had gone to and fro through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave the sum of the numbering of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the LORD, "I have sinned greatly in that I have done. But now, O LORD, put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly."

And when David rose up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, "Thus saith the LORD, 'I [a] offer thee three things; choose ye one of them, that I may do it unto thee. Shall seven years of famine come unto thee in thy land? Or wilt thou flee three months before thy foes, while they pursue thee? Or shall there be three days' pestilence in thy land, [2] the angel of the LORD destroying throughout all the coasts of Israel?'"

Message of Gad—The pestilence.

And David said unto Gad, "I am in a great strait; let me now fall into the hand of the LORD; for very [b] great are his mercies; and let me not fall into the hand of man."

So the LORD sent a pestilence upon Israel. And

[1] 2 Sam. xxiv, 4.
[2] 1 Chron. xxi, 12.
[a] R. V. marg., Or, *lay upon*.
[b] R. V. marg., Or, *many*.

there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it; and as he was about to destroy, the LORD beheld, and he repented him of the evil, and said to the destroying angel, "It is enough; now stay thine hand."

And the angel of the LORD stood by the threshing floor of Ornan. [1] Now Ornan was threshing wheat. And Ornan turned and saw the angel; and his four sons that were with him hid themselves.

[2] And David lifted up his eyes, and saw the angel of the LORD stand between earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces. And David said unto God, "Is it not I that commanded the people to be numbered? Even I it is that have sinned and done very wickedly; but these sheep, what have they done? Let thine hand, I pray thee, O LORD, be against me, and against my father's house; but not against thy people."

Then the angel of the LORD commanded that David should go up and rear an altar unto the LORD in the threshing floor of Ornan. And as David came to Ornan, Ornan went out of the threshing floor, and bowed himself to David with his face to the ground.

The altar on Ornan's threshing floor.

Then David said to Ornan, "Give me the place of this threshing floor, that I may build thereon an altar unto the LORD. For the full price shalt thou give it me: that the plague may be stayed from the people."

And Ornan said unto David, "Take it. Lo, I give thee the oxen for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering; I give it all."

And king David said to Ornan, "Nay, but I will verily buy it for the full price; I will not take that which is thine for the LORD, nor offer [3] unto the LORD burnt offerings which cost me nothing."

[4] So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the LORD, and offered offerings, and called

[1] 1 Chron. xxi, 20. [2] 1 Chron. xxi, 16. [3] 2 Sam. xxiv, 24. [4] 1 Chron. xxi, 25.

upon the LORD; and he answered him from heaven by fire upon the altar.

And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of burnt offering, were at that time in the high place at Gibeon. But David could not go before it to inquire of God, for he was afraid because of the sword of the angel of the LORD. Then David said, "This is the house of the LORD God, and this is the altar of burnt offering for Israel."

CHAPTER XII.

PREPARATION FOR THE TEMPLE: ORGANIZATION OF THE LEVITES.

[1] AND David prepared [2] to build the house of God.

[3] And David said, "Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries. I will therefore make preparation for it."

[4] And David set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails and couplings; and brass without weight, and cedar trees without number. For the Zidonians and they of Tyre brought cedar trees in abundance to David.

David's preparations for the temple.

Then he called for Solomon his son, and charged him to build an house for the LORD, the God of Israel. David said to Solomon, "It was in mine heart to build an house unto the LORD my God. But the word of the LORD came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name. Behold, a son shall be born to thee, who shall be a man of rest; his name shall be [a] Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and I will establish the throne of his kingdom over Israel forever.' Now, my son, build the house of the LORD, as he hath spoken. Only the LORD give thee understanding, so thou mayest keep the law of the LORD thy God; then shalt thou prosper. Be strong and of good courage; fear not, neither be dismayed. Now, behold, in my [b] affliction I

David's charge to Solomon.

[1] 1 Chron. xxii, 3. [3] 1 Chron. xxii, 5. | [a] R. V. marg., That is, *Peaceful.*
[2] 1 Chron. xxii, 2. [4] 1 Chron. xxii, 2. | [b] R. V. marg., Or, *low estate.*

have prepared for the house gold and silver and brass and iron in abundance; timber also and stone have I prepared, and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and [1]every willing man that hath skill for any manner of service. And the captains and all the people will be wholly at thy commandment."

[2]And David assembled unto Jerusalem all the princes of Israel, and the captains and rulers, with the officers, and mighty men.

Then David the king stood up and said,

"Hear me, my brethren, and my people. The LORD, the God of Israel, chose me out of all the house of my father to be king over Israel; and of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon to sit upon the throne. And he said unto me, 'Solomon shall build my house, for I have chosen him. And I will establish his kingdom forever, if he be constant to do my commandments.' Now therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, observe and seek out all the commandments of the LORD your God; that ye may possess this good land, and leave it for an inheritance to your children after you forever.

Charge to all Israel.

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the LORD searcheth all hearts, and understandeth all thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

Then David gave to Solomon his son the pattern of the porch of the temple, and of the houses and treasuries thereof, and of the place of the mercy seat, and for all the vessels of silver and gold.

[3]And David the king said unto all the congregation, "The work is great; for the palace is not for man, but for the LORD God. Now I have prepared with all my might for the house of my God, gold and silver and brass, iron and wood, precious stones, and marble in abundance.

Offerings: the king's, the rulers', the peoples'.

[1] 1 Chron. xxviii, 21. [2] 1 Chron. xxviii, 1. [3] 1 Chron. xxix, 1.

Moreover also, because I have set my affection to the house of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God, over and above all that I have prepared. Who then offereth willingly this day unto the LORD?"

Then the princes, and captains, with the rulers, offered willingly; they gave gold and silver and brass and iron. And they with whom precious stones were found gave them.

Then the people rejoiced, for that they offered willingly; because with a perfect heart they offered willingly to the LORD; and David the king also rejoiced with great joy. Wherefore David blessed the LORD before all the congregation. And David said,

"Blessed be thou, O LORD, the God of Israel, our father, forever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Both riches and honor come of thee, and thou rulest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly? For all things come of thee, and of thine own have we given thee. [1] All this store that we have prepared cometh of thine hand, and is all thine own. [2] For we are strangers before thee, and sojourners, as all our fathers were. Our days on the earth are as a shadow, and there is no abiding. O LORD, the God of Abraham, Isaac, and Israel, prepare the heart of thy people unto thee, and give Solomon my son a perfect heart, to keep thy commandments, and to build the palace." Rejoicing.

And David said to all the congregation, "Now bless the LORD your God."

And all the congregation blessed the LORD, the God of their fathers, and bowed down their heads and worshiped. And they offered burnt offerings unto the LORD, and did eat and drink before the LORD on that day with great gladness.

[1] 1 Chron. xxix, 16. [2] 1 Chron. xxix, 15.

Organization of the Levites.

[1] Now David gathered together all the princes of Israel, with the priests and Levites. And the Levites were numbered, thirty and eight thousand from twenty years old and upward. Of these, twenty and four thousand were to oversee the work of the house of the LORD, and six thousand were officers and judges, and four thousand were doorkeepers, and four thousand praised the LORD with instruments and [2] to stand every morning to thank and praise the LORD, and likewise at even.

[3] And David divided them into courses.

[4] Moreover David separated for service certain of the sons of Asaph and Heman and Jeduthun, who should prophesy with harps, and psalteries, and cymbals.

And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps.

[1] 1 Chron. xxiii, 1.
[2] 1 Chron. xxiii, 30.
[3] 1 Chron. xxiii, 6.
[4] 1 Chron. xxv, 1.

CHAPTER XIII.

LAST DAYS OF DAVID: EARLY YEARS OF SOLOMON: PROVERBS.

[1] NOW king David was old and stricken in years.

Then Adonijah the son of David exalted himself, saying, "I will be king." And he prepared him chariots and horsemen, and fifty men to run before him. He was a very goodly man; he was born after Solomon. And he conferred with Joab, and with Abiathar the priest, and they helped him. Adonijah's rebellion.

And Bath-sheba, [2] the mother of Solomon, [3] went in unto the king into the chamber; and the king was very old. And Bath-sheba bowed, and said unto him, "My lord, thou swarest unto thine handmaid, 'Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.' And now, behold, Adonijah reigneth; and thou, my lord the king, knowest it not."

And lo, while she yet talked with the king, Nathan the prophet came in. And he bowed himself before the king with his face to the ground, and said, "My lord, O king, hast thou said, 'Adonijah shall sit upon my throne?' For he is gone down this day, and hath called the king's sons, and the captains of the hosts; and, behold, they eat and drink before him, and say, 'God save king Adonijah!' But me, and Zadok the priest, and thy servant Solomon, hath he not called. Is this thing done by my lord the king?"

Then king David said, "Call me Zadok the priest, and Nathan the prophet, and Benaiah the captain."

And the king said unto them, "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule; and let Zadok the priest and Nathan the prophet anoint him Solomon's coronation.

[1] 1 Kings i, 1. [2] 1 Kings i, 11. [3] 1 Kings i, 15.

king over Israel; and blow ye with the trumpet, and say, 'God save king Solomon.' Then he shall come and sit upon my throne; for he shall be king in my stead."

So Zadok and Nathan and Benaiah went down and caused Solomon to ride on king David's mule. And Zadok the priest took the horn of oil out of the tent, and anointed Solomon. And they blew the trumpet, and all the people said, "God save king Solomon!" And all the people came up after him, and rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah and all the guests that were with him heard it as they had made an end of eating, and said, "Wherefore is this noise of the city being in an uproar?"

While he yet spake, behold, one came and said, "Verily, our lord king David hath made Solomon king!"

And all the guests of Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon. And it was told Solomon.

And Solomon said, "If he shall show himself a worthy man, there shall not be an hair of him fall to the earth: but if wickedness be found in him, he shall die."

And he came and did obeisance to king Solomon; and Solomon said unto him, "Go to thine house."

David's death.

Now the days of David drew nigh that he should die. [1] The time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years in Jerusalem. And he died in a good old age, full of days, riches, and honor, and was buried in the city of David. And Solomon his son reigned in his stead.

The daughter of Pharaoh.

[2] Now king Solomon loved the daughter of Pharaoh. [3] And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter to wife.

[1] 1 Chron. xxix, 27. [2] 1 Kings xi, 1. [3] 1 Kings iii, 1.

FROM THE [a] SONG OF SONGS, WHICH IS SOLOMON'S.

The beloved lady says:

[1] The voice of my beloved! behold, he cometh,
Leaping upon the mountains, skipping upon the hills.
My beloved is like a [b] roe or a young hart:
Behold, he standeth behind our wall,
He showeth himself through the lattice.

The lover's serenade:

My beloved spake, and said unto me,
"Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock, in the covert of the steep place,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely."

Beloved lady:

[2] I [c] was asleep, but my heart waked.

It is the voice of my beloved that knocketh, saying,
"Open to me, my sister, my love, my dove, my [d] undefiled:
For my head is filled with dew,
My locks with the drops of the night."

Conclusion—the divine nature of love.

[3] Many waters cannot quench love,
Neither can the floods drown it;

[1] Song of Songs ii, 8.
[2] Song of Songs v, 2.
[3] Song of Songs viii, 7.

[a] This book is an elaborate drama. See any recent commentary. [b] R.V. marg., Or, *gazelle*. [c] R. V. marg., Or, *I sleep, but my heart waketh*. [d] R. V. marg., Heb. *perfect*.

[1] For love is strong as death;
A very flame of [a] the LORD.

[2] And Solomon brought Pharaoh's daughter into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. Only the people sacrificed in the high places, because there was no house built for the name of the LORD until those days. And Solomon loved the LORD, walking in the statutes of David his father; only he sacrificed and burnt incense in the high places.

Worship at Gibeon—Solomon's vision.

[3] And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly. And Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tent of meeting of God, which Moses the servant of the LORD had made in the wilderness. (But the ark of God had David brought up to Jerusalem.) Moreover the brazen altar, that Bezalel had made, was there before the tabernacle of the LORD. And Solomon went up thither and offered a thousand burnt offerings.

In that night did God appear unto Solomon, and said unto him, "Ask what I shall give thee."

And Solomon said, "Thou hast showed great kindness unto David my father, and hast made me king in his stead. And now, O LORD my God, [4] I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people, a great people, that cannot be numbered for multitude. Give thy servant therefore an [b] understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy [c] great people?"

And the speech pleased the LORD, that Solomon had asked this thing. And God said unto him, "Because

[1] Song of Songs viii, 6.
[2] 1 Kings iii, 1.
[3] 2 Chron. i, 1.
[4] 1 Kings iii, 7.

[a] See Psalm xlv. Belonging to Solomon's time, and perhaps referring to his marriage with Pharaoh's daughter, though strongly typical.
[b] R. V. marg., Heb. *hearing.* [c] R. V. marg., Heb. *heavy.*

thou hast asked this thing, and not long life, neither riches, behold, I have done according to thy word. I have given thee a wise and an [a] understanding heart; so that there hath been none before thee, neither after thee shall any arise, like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there [b] shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

And Solomon awoke, and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the LORD, and offered up offerings, and made a feast to all his servants.

Then came there two women unto the king, and stood before him.

Solomon as judge—Deciding whose child.

And the one woman said, "Oh my lord, I and this woman dwell in one house. We were together; there was no stranger with us in the house. And this woman's child died in the night; and she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning, behold, it was dead. But it was not my son."

And the other woman said, "Nay, but the living is my son, and the dead is thy son."

And this said, "No; but the dead is thy son, and the living is my son." Thus they spake before the king.

Then said the king, "Fetch me a sword." And they brought a sword before the king.

And the king said, "Divide the living child in two, and give half to the one and half to the other."

Then spake the woman whose the living child was unto the king, for her heart yearned upon her son, and she said, "Oh my lord, give her the living child, and in no wise slay it."

But the other said, "It shall be neither mine nor thine; divide it."

[a] R. V. marg., Heb. *hearing.* [b] R. V. marg., Or, *hath not been.*

Then the king answered and said, "Give her the living child, and in no wise slay it. She is the mother thereof."

And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him.

Peace—Wisdom.

[1] And Solomon was king over all Israel, [2] and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and fig tree, from Dan even to Beer-sheba, all the days of Solomon.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. He was wiser than all men; and his fame was in all the nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. He spake of trees, of beasts, and of fowl, of creeping things, and of fishes. And there came of all peoples from all the kings of the earth to hear the wisdom of Solomon.

Literary work.

PROVERBS OF SOLOMON, KING OF ISRAEL.

[3] The fear of the LORD is the beginning of wisdom:
And the knowledge of the Holy One is understanding.

[4] My son, if sinners entice thee,
Consent thou not.

[5] The way of the wicked is as darkness:
They know not at what they stumble.
[6] But the path of the righteous is as [a] the shining light,
That shineth more and more unto the perfect day.

[7] Doth not wisdom cry,
And understanding put forth her voice?
"I love them that love me;
And those that seek me [b] diligently shall find me.

[1] 1 Kings iv, 1.
[2] 1 Kings iv, 24.
[3] Prov. ix, 10.
[4] Prov. i, 10.
[5] Prov. iv, 19.
[6] Prov. iv, 18.
[7] Prov. viii, 1.

[a] R. V. marg., Or, *the light of dawn*. [b] R. V. marg., Or, *early*.

Riches and honor are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my [a] revenue than choice silver."

[1] A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing:
But righteousness delivereth from death.

He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.

Hatred stirreth up strifes:
But love covereth all transgressions.

In the multitude of words there wanteth not transgression:
But he that refraineth his lips doeth wisely.

The blessing of the LORD, it maketh rich,
And [b] he addeth no sorrow therewith.

A false balance is an abomination to the LORD:
But a just weight is his delight.

When pride cometh, then cometh shame:
But with the lowly is wisdom.

He that is surety for a stranger [c] shall smart for it:
But he that hateth suretyship is sure.

[2] A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.

Lying lips are an abomination to the LORD:
But they that deal truly are his delight.

[3] Wealth gotten [d] by vanity shall be diminished:
But he that gathereth [e] by labor shall have increase.

Walk with wise men, and thou shalt be wise:
But the companion of fools shall [f] smart for it.

[1] Prov. x, 1.
[2] Prov. xii, 10.
[3] Prov. xiii, 11.

[a] R. V. marg., Or, *increase.* [b] R. V. marg., Or, *toil.* [c] R. V. marg., Heb. *shall be sore broken.* [d] R. V. marg., The Sept. and Vul. have, *in haste.* [e] R. V. marg., Heb. *with the hand.* [f] R. V. marg., Or, *be broken.*

[1] The heart knoweth its own bitterness;
And a stranger doth not intermeddle with its joy.

He that oppresseth the poor reproacheth his Maker:
But he that hath mercy on the needy honoreth him.

[2] A soft answer turneth away wrath:
But a grievous word stirreth up anger.

Better is little with the fear of the LORD,
Than great treasure and trouble therewith.

Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

[3] A merry heart is a good medicine:
But a broken spirit drieth up the bones.

[4] Whoso findeth a wife findeth a good thing,
And obtaineth favor of the LORD.

[5] A false witness shall not be unpunished;
And he that uttereth lies shall not escape.

He that hath pity upon the poor lendeth unto the LORD,
And his good deed will he pay him again.

[6] A good name is rather to be chosen than great riches,
And loving favor rather than silver and gold.

[7] Weary not thyself to be rich;
Cease from thine own wisdom.
[a] Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings,
Like an eagle that flieth toward heaven.

[8] Who hath [b] woe? who hath [c] sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine;

[1] Prov. xiv, 10.
[2] Prov. xv, 1.
[3] Prov. xvii, 22.
[4] Prov. xviii, 22.
[5] Prov. xix, 5.
[6] Prov. xxii, 1.
[7] Prov. xxiii, 4.
[8] Prov. xxiii, 29.

[a] R. V. marg., Or, *Wilt thou set thine eyes upon it? It is gone.* [b] R. V. marg., Heb. *Oh!* [c] R. V. marg., Heb. *Alas!*

They that go to [a]seek out mixed wine.
Look not thou upon the wine when it is red,
When it giveth its color in the cup,
When it [b]goeth down smoothly:
At the last it biteth like a serpent,
And stingeth like an adder.

[1] A word fitly spoken
Is like apples of gold in baskets of silver.

Let thy foot be seldom in thy neighbor's house;
Lest he be weary of thee, and hate thee.

If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the LORD shall reward thee.

As cold water is to a thirsty soul,
So is good news from a far country.

[2] He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy.

"Dark Sayings," or Riddles.

I.

[3] There be six things which the LORD hateth;
Yea, seven which are an abomination unto him.
What are they?
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief;
A false witness that uttereth lies,
And he that soweth discord among brethren.

II.

[4] There be four things which are little upon the earth,
But they are exceeding wise.
What are they?
The ants are a people not strong,
Yet they provide their meat in the summer;

[1] Prov. xxv, 11. [3] Prov. vi, 16. | [a] R. V. marg., Or, *try*. [b] R. V. marg., Or, *moveth itself aright*.
[2] Prov. xxviii, 13. [4] Prov. xxx, 24.

The [a] conies are but a feeble folk,
Yet make they their houses in the rocks;
The locusts have no king,
Yet go they forth all of them by bands;
The lizard [b] taketh hold with her hands,
Yet is she in king's palaces.[c]

[a] R. V. marg., *rock-badger*. [b] R. V. marg., Or, *thou canst seize with thy hands*. [c] For beautiful picture of the virtuous woman, see Prov. xxxi.

CHAPTER XIV.

THE TEMPLE BUILT AND DEDICATED.

[1] NOW Solomon purposed to build an house for the name of the LORD. And Solomon sent to [2] Hiram [3] the king of Tyre, saying, "As thou didst deal with David my father, and didst send him cedars to build him an house to dwell in, even so deal with me. Behold, I build an house for the LORD my God, to dedicate it to him, and to burn incense before him, and for the offerings. And the house which I am about to build is great; for great is our God above all gods. Who is able to build him an house, seeing the heaven of heavens cannot contain him? Who am I then, that I should build him an house save only to burn incense before him? Now therefore send me a man cunning to work in gold, and silver, and brass, and all manner of gravings, to be with the cunning men that are with me in Jerusalem, whom David my father did provide. Send me also trees out of Lebanon; timber in abundance. And, behold, I will give thee hire for thy servants according to all that thou shalt say."

Preparations for the temple.

[4] And it came to pass when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed be the LORD this day, which hath given unto David a wise son over this great people." [5] For Hiram was ever a lover of David.

[6] And Hiram sent to Solomon, saying, "I will do all thy desire concerning timber of cedar and fir. My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me."

So Hiram gave Solomon timber of cedar and timber

[1] 2 Chron. ii, 1. [3] 2 Chron. ii, 3. [5] 1 Kings v, 1.
[2] 1 Kings v, 1. [4] 1 Kings v, 7. [6] 1 Kings v, 8.

of fir according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food for his household, and twenty thousand measures of pure oil. And they two made a league together.

And Solomon raised a levy out of all Israel, thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home. [1] And Solomon numbered all the strangers that were in the land, and he set threescore and ten thousand of them to bear burdens, and fourscore thousand were hewers in the mountains; and three thousand six hundred overseers to set the people a work.

The temple built.

[2] Then Solomon began to build the house of the LORD at Jerusalem in Mount Moriah, where the LORD appeared unto David his father, in the threshing floor of Ornan the Jebusite, [3] in the fourth year of Solomon's reign, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt. [4] And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did fashion them, and prepared the timber and the stones to build the house.

[5] And the house, when it was in building, was built of stone made ready at the quarry: there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

So he built the house and finished it; and he covered the house with beams and planks of cedar. And he prepared an [a] oracle in the midst of the house, to set there the ark of the LORD, and he drew chains of gold across before the oracle, and overlaid it with gold. And in the oracle he made two cherubim of olive wood, and the wings of the cherubim were stretched forth, their wings touched one another. And he overlaid the cherubim with gold. And he carved all the walls with carved figures of cherubim and palm trees and open flowers

[1] 2 Chron. ii, 17.
[2] 2 Chron. iii, 1.
[3] 1 Kings vi, 1.
[4] 1 Kings v, 17.
[5] 1 Kings vi, 7.

[a] That is, the most holy place.

within and without. And the whole house, [1] the beams, the thresholds, the walls, the doors, [2] the floor, he overlaid with gold, [3] and graved cherubim on the walls.

[4] And he garnished the house with precious stones for beauty. [5] He was seven years in building it.

[6] Also he made before the house two high pillars [7] of brass; and he set the pillars at the porch of the temple. Upon the top of the pillars was lily work. And he made the molten sea [8] for the priests to wash in. [9] The brim thereof was wrought like the brim of a cup, like the flower of a lily. [10] It stood upon twelve oxen, [11] cast when it was cast. [12] Moreover, he made an altar of brass, [13] and pots and shovels and basins of burnished brass, exceeding many. [14] And he made ten candlesticks of gold, and ten tables, and placed them in the temple; the golden altar also, and the lamps and tongs of perfect gold, the basins and spoons and firepans of pure gold. Thus all the work that king Solomon wrought in the house of the LORD was finished.

And Solomon brought in the things which David his father had dedicated, even the silver, and the gold, and the vessels, and put them in the treasuries of the house of the LORD.

Then Solomon assembled the elders of Israel, and all the princes unto Jerusalem. And the Levites brought up the ark of the LORD [15] out of the city of David, and the tent of meeting, and all the holy vessels that were in the tent. And king Solomon and all the congregation of Israel were before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought the ark of the LORD unto the most holy place, [16] the oracle of the house, [17] even under the wings of the cherubim. [18] There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

The temple dedicated.

[1] 1 Chron. iii, 7.
[2] 1 Kings vi, 30.
[3] 2 Chron. iii, 7.
[4] 2 Chron. iii, 6.
[5] 1 Kings vi, 38.
[6] 2 Chron. iii, 15.
[7] 1 Kings vii, 15.
[8] 2 Chron. iv, 6.
[9] 1 Kings vii, 26.
[10] 1 Kings vii, 25.
[11] 2 Chron. iv, 3.
[12] 2 Chron. iv, 1.
[13] 1 Kings vii, 45.
[14] 2 Chron. iv, 7.
[15] 1 Kings viii, 1.
[16] 1 Kings viii, 6.
[17] 2 Chron. v, 7.
[18] 1 Kings viii, 9.

And it came to pass, when the priests were come out of the holy place, ([1] for all the priests had sanctified themselves, also the singers, arrayed in fine linen, stood, and with them an hundred and twenty priests sounding with trumpets:) it came even to pass, when the trumpeters and singers were as one, praising and thanking the LORD, saying,

"For he is good;
For his mercy endureth forever:"

that then the Glory of the LORD filled the house of God, so that the priests could not stand to minister.

The Glory.

[2] Then spake Solomon, "The LORD hath said that he would dwell in the thick darkness, but I have surely built thee an house, a place for thee to dwell in forever."

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven, [3] and kneeled down upon his knees. [4] And he said, "O LORD, the God of Israel, there is no God like thee, in heaven above, or on the earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart. But will God in very deed dwell in the earth? Behold, the heaven of heavens cannot contain thee, how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, that mine eyes may be open toward this house night and day, and hearken thou to the prayer of thy servant, and of thy people Israel, when they shall pray toward this place. Yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive. When thy people have sinned against thee, if they turn again to thee, and pray unto thee in this house: then hear thou in heaven, and forgive. When thy people be smitten before the enemy, when heaven is shut up, and there is no rain, because they have sinned against thee; if there be famine, if there be pestilence, whatsoever plague or sickness there be, what prayer soever be made by any man, or by thy people [5] which shall know every man his own sorrow, and

Solomon's prayer.

[1] 2 Chron. v, 11. [3] 2 Chron. vi, 13. [5] 2 Chron. vi, 29.
[2] 1 Kings viii, 12. [4] 1 Kings viii, 23.

spread forth his hands toward this place, then hear thou from heaven thy dwelling place, and forgive. For thou, thou only, knowest the hearts of men. Moreover concerning the stranger, when he shall come from a far country for thy great name's sake, and pray toward this house, then hear thou from heaven thy dwelling place, that all the peoples of the earth may know thy name and fear thee. Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength."

Now when Solomon made an end of praying, the fire came down from heaven and consumed the sacrifices; and the Glory of the LORD filled the house. And the children of Israel looked on, and they bowed themselves with their faces to the ground, and worshiped the LORD, saying,

Holy fire.

"For he is good;
For his mercy endureth forever."

And the priests stood according to their offices, the Levites also with instruments [a] of music which David the king had made, to give thanks unto the LORD, and the priests sounded trumpets.

[1] Solomon held the feast at that time, and all Israel with him, a great congregation, seven days and seven days, even fourteen days. And he sent the people away, and they blessed the king and went, joyful and glad of heart, for the goodness the LORD had shown. [2] So the king and all the children of Israel dedicated the house of the LORD.

A great feast.

[1] 1 Kings viii, 65.
[2] 1 Kings viii, 63.
[a] R. V. marg., Or, *for the song of the Lord.*

CHAPTER XV.

SOLOMON'S PROSPERITY: THE QUEEN OF SHEBA.

AND the LORD appeared to Solomon the second time, and said unto him, "I have heard thy prayer; I have hallowed this house, and mine eyes shall be there perpetually. And as for thee, if thou wilt do all that I have commanded thee, then I will establish thy throne forever. But if ye shall turn away from following me, and keep not my commandments, then will I cut off Israel out of the land which I have given them; and this house will I cast out of my sight."

A gracious promise.

[1] And Solomon was building his own house thirteen years, and he finished all his house. He made also an house for Pharaoh's daughter, whom he had taken to wife. [2] And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her.

Various enterprises.

[3] And king Solomon made a navy of ships on the shore of the Red Sea. And Hiram sent him servants that had knowledge of the sea. And they came to Ophir, and fetched thence gold to king Solomon.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to Jerusalem to prove him with hard questions. She came with a very great train, with camels that bare spices, and very much gold, and precious stones. And when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not anything hid from the king. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the meat of his table, and the servants and ministers, and their apparel, there was no more spirit

The queen of Sheba.

[1] 1 Kings vii, 1. [2] 2 Chron. viii, 11. [3] 1 Kings ix, 26.

in her. And she said to the king, "It was a true report that I heard in mine own land, and, behold, the half was not told me. Happy are thy men, happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel; because the LORD loved Israel forever, therefore made he thee king, to do judgment and justice."

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as those which the queen of Sheba gave to king Solomon. And king Solomon gave the queen of Sheba whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own land, she and her servants.

Solomon's riches.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents, beside that which the traffic of the merchants and the kings and the governors brought.

Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were [a] arms on either side, and two lions standing beside. There were six steps to the throne, [1] with a footstool of gold. [2] And twelve lions stood there, on the one side and on the other, upon the six steps. There was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy that went to Tarshish with the navy of Hiram; once every three years came the navy, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth in riches and in wisdom.

And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver and vessels of gold, and raiment and armor and spices, horses and mules. And Solomon [b] gathered together

[1] 2 Chron. ix, 18. [2] 1 Kings x, 20. | [a] So in R. V. marg. [b] Deut. xvii, 16.

chariots and horsemen. [1] Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; [2] he had a thousand and four hundred chariots. [3] The horses which Solomon had were brought out of Egypt; the king's merchants received them in droves. [4] And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the lowland for abundance. [5] He ruled over all the kings from the river even to the border of Egypt.

[1] 2 Chron. ix, 25.
[2] 1 Kings x, 26.
[3] 2 Chron. i, 16.
[4] 2 Chron. ix, 27.
[5] 2 Chron. ix, 26.

THE PROVERBS.

CHAPTER I.

PROVERBS: OTHER WRITINGS: THE VIRTUOUS WOMAN.

Miscellaneous Proverbs.

[1] THE proverbs of Solomon the son of David, king of Israel;
To know wisdom and instruction;
To discern the words of understanding;
To receive instruction in wise dealing,
In righteousness and judgment and equity;
To give [a] subtilty to the simple,
To the young man knowledge and discretion:
That the wise man may hear, and increase in learning;
And that the man of understanding may attain unto sound counsels:
To understand a proverb, and a figure;
The words of the wise, and their [b] dark sayings.

[2] The fear of the LORD is the beginning of wisdom:
And the knowledge of the Holy One is understanding.

[3] My son, hear the instruction of thy father,
And forsake not the [c] law of thy mother;
For they shall be a chaplet of grace unto thy head,
And chains about thy neck.
[4] My son, forget not my law;
But let thine heart keep my commandments;
For length of days, and years of life,
And peace, shall they add to thee.

[1] Prov. i, 1. [2] Prov. ix, 10. [3] Prov. i, 8. [4] Prov. iii, 1.

[a] R.V. marg., Or, *prudence*. [b] R.V. marg., Or, *riddles*. [c] R. V. marg., Or, *teaching*.

Let not mercy and truth forsake thee;
Bind them about thy neck;
Write them upon the table of thine heart;
So shalt thou find favor and good understanding
In the sight of God and man.
Trust in the LORD with all thine heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he shall [a] direct thy paths.
Be not wise in thine own eyes;
Fear the LORD, and depart from evil.

Honor the LORD with thy substance,
And with the first fruits of all thine increase;
So shall thy barns be filled with plenty,
And thy [b] fats shall overflow with new wine.

My son, despise not the [c] chastening of the LORD;
Neither be weary of his reproof:
For whom the LORD loveth he reproveth;
Even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.

[1] Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.

Say not unto thy neighbor, "Go, and come again,
And to-morrow I will give;"
When thou hast it by thee.

[1] Prov. iii, 27.

[a] R. V. marg., Or, *make straight* or *plain*. [b] Or, *vats*. [c] R. V. marg., Or, *instruction*.

[1] Enter not into the path of the wicked,
And walk not in the way of evil men.

[2] Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no chief,
Overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou [a] sleep, O sluggard?
When wilt thou arise out of thy sleep?
"Yet a little sleep, a little slumber,
A little folding of the hands to [a] sleep."
So shall thy poverty come as a robber,
And thy want as an armed man.

[3] There is that scattereth, and increaseth yet more;
And there is that withholdeth [b] more than is meet, but it tendeth only to want.
The liberal soul shall be made fat;
And he that watereth shall be watered also himself.

Whoso loveth [c] correction loveth knowledge:
But he that hateth reproof is brutish.

The lip of truth shall be established forever:
But a lying tongue is but for a moment.

Heaviness in the heart of a man maketh it stoop;
But a good word maketh it glad.

[4] When a man's ways please the LORD,
He maketh even his enemies to be at peace with him.

Better is a little with righteousness
Than great revenues with injustice.

Pride goeth before destruction,
And an haughty spirit before a fall.

The hoary head is a crown of [d] glory,
[e] It shall be found in the way of righteousness.

[1] Prov. iv, 14.
[2] Prov. vi, 6.
[3] Prov. xi, 24.
[4] Prov. xvi, 7.

[a] R.V. marg., Heb. *lie down.* [b] R.V. marg., Or, *what is justly due.* [c] R.V. marg., Or, *instruction.* [d] R. V. marg., Or, *beauty.* [e] R.V. marg., If *it be found.*

He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

Better is a dry morsel and quietness therewith,
Than an house full of feasting with strife.

He that covereth a transgression seeketh love:
But he that harpeth on a matter separateth chief friends.

[1] He that maketh many friends doeth it to his own destruction:
But there is a [a] friend that sticketh closer than a brother.

[2] House and riches are an inheritance from fathers:
But a prudent wife is from the LORD.

Slothfulness casteth into a deep sleep;
And the idle soul shall suffer hunger.

He that keepeth the commandment keepeth his soul:
But he that [b] is careless of his ways shall die.

He that hath pity upon the poor lendeth unto the LORD,
And his good deed will he pay him again.

Chasten thy son, seeing there is hope;
And set not thy heart on [c] his destruction.

[3] Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.

Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye,
The LORD hath made even both of them.

Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.

"It is naught, it is naught," saith the buyer:
But when he is gone his way, then he boasteth.

There is gold, and abundance of rubies:
But the lips of knowledge are a precious jewel.

[1] Prov. xviii, 24.
[2] Prov. xix, 14.
[3] Prov. xx, 1.

[a] R. V. marg., Heb. *lover*. [b] R. V. marg., Heb. *despiseth*. [c] R. V. marg., Heb. *causing him to die*.

Bread of falsehood is sweet to a man;
But afterward his mouth shall be filled with gravel.

Say not thou, "I will recompense evil;"
Wait on the LORD, and he shall save thee.

[1] The rich and the poor meet together:
The LORD is the maker of them all.

A prudent man seeth the evil, and hideth himself:
But the simple pass on, and suffer for it.

The reward of humility and the fear of the LORD
Is riches, and honor, and life.

Thorns and snares are in the way of the froward:
He that keepeth his soul shall be far from them.

Train up a child in the way he should go,
And even when he is old he will not depart from it.

He that soweth iniquity shall reap calamity:
And the rod of his wrath shall fail.

Foolishness is bound up in the heart of a child;
But the rod of correction shall drive it far from him.

Rob not the poor, [a] because he is poor,
Neither [b] oppress the afflicted in the gate:
For the LORD will plead their cause,
And despoil of life those that despoil them.

Make no friendship with a man that is given to anger;
And with a wrathful man thou shalt not go:
Lest thou learn his ways,
And get a snare to thy soul.

[2] Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.

The sluggard saith, "There is a lion in the way;
A lion is in the streets."

For lack of wood the fire goeth out:
And where there is no whisperer, contention ceaseth.
As coals are to hot embers, and wood to fire;
So is a contentious man to inflame strife.

[1] Prov. xxii, 2.
[2] Prov. xxvi, 12.

[a] R. V. marg., Or, *for*. [b] R. V. marg., Or, *crush*.

Whoso diggeth a pit shall fall therein:
And he that rolleth a stone, it shall return upon him.

A lying tongue hateth those whom it hath [a] wounded;
And a flattering mouth worketh ruin.

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

Better is open rebuke
Than love that is hidden.

Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend that cometh of hearty counsel.

[1] A fool uttereth all his [b] anger:
But a wise man keepeth it back and stilleth it.

The Wise Man's Request.

[2] Two things have I asked of thee;
Deny me them not before I die:
Remove far from me vanity and lies:
Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full, and deny thee, and say, "Who is the LORD?"
Or lest I be poor, and steal,
And use profanely the name of my God.

A "Dark Saying," or Riddle.

[3] There are three things that are never satisfied,
Yea, four that say not, "Enough:"
What are they?
The grave; and the barren woman;
The earth that is not satisfied with water;
And the fire.

[1] Prov. xxix, 11. [2] Prov. xxx, 7. [3] Prov. xxx, 15. | [a] R.V. marg., Heb. *crushed.* [b] R.V. marg., Heb. *spirit.*

The Virtuous Woman.

[1] A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their [a] task to her maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself [b] carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the [c] law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.

[1] Prov. xxxi, 10.

[a] R. V. marg., Or, *portion*. [b] R. V. marg., Or, *cushions*. [c] R. V. marg., Or, *teaching*.

Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
"Many daughters have done virtuously,
But thou excellest them all."
Favor is deceitful, and beauty is vain:
But a woman that feareth the LORD, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates.

THE BOOKS OF

SAMUEL, KINGS, AND CHRONICLES,

WITH SELECTIONS FROM THE PROPHETICAL AND POETICAL BOOKS—*Continued.*

CHAPTER XVI.

SOLOMON'S DEFECTION AND DEATH: REHOBOAM: THE KINGDOM DIVIDED.

BUT [1] king Solomon loved many strange women of the nations concerning which the LORD said unto the children of Israel, "Ye shall not go among them, neither shall they come among you: for surely they will turn away your heart after their gods." And he had seven hundred wives, princesses, and three hundred concubines. His wives turned away his heart after other gods when Solomon was old; and his heart was not perfect with the LORD his God, as was the heart of David his father. Then did Solomon build an high place for Molech, the abomination of the children of Ammon. So did he for all his strange wives.

Solomon's sin—God's reproof.

And the LORD was angry with Solomon, because his heart was turned away from the LORD, which had appeared unto him twice, and had commanded him that he should not go after other gods. Wherefore the LORD said unto Solomon, "Forasmuch as thou has not kept my covenant, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake."

[1] 1 Kings xi, 1.

And Jeroboam the son of Nebat, a servant of Solomon, lifted up his hand against the king. Jeroboam was a mighty man of valor, and industrious, and Solomon gave him charge over the labor. And the prophet Ahijah found him in the way. Now Ahijah had clad himself with a new garment; and they two were alone in the field. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, "Take ten pieces; for thus saith the LORD, the God of Israel, 'Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; because they have forsaken me, and have worshiped idols, and have not walked in my ways. Howbeit I will not take the whole kingdom out of his hand, for David my servant's sake, [a] because he kept my commandments. And I will take thee, and thou shalt be king over Israel. And if thou wilt hearken unto all that I command thee, and wilt do that which is right, as David did, I will be with thee, and will give Israel unto thee.'"

Jeroboam.

Solomon sought therefore to kill Jeroboam; but Jeroboam arose, and fled into Egypt, and was in Egypt until the death of Solomon.

Now the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and [b] Rehoboam his son reigned in his stead.

Solomon dies—Rehoboam reigns.

Some words of the [c] Preacher, son of David, king in Jerusalem.

[1] Vanity of vanities, saith the Preacher; all is vanity.

(And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words, and that which was written uprightly.)

[2] Whatsoever thy hand findeth to do, do it with thy

[1] Eccles. xii, 8.
[2] Eccles. ix, 10.

[a] R. V. marg., Or, *who kept.*
[b] B. C. 975. [c] "The Preacher" may have been Solomon in his old age.

might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.

[1] Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, "I have no pleasure in them;" or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and [a] the caperberry shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be [b] loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it.

[2] [c] This is the end of the matter; all hath been heard; fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, [d] with every hidden thing, whether it be good or whether it be evil.

A protest unheeded.

And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. And they spake unto Rehoboam, saying, "Thy

[1] Eccles. xii, 1.
[2] Eccles. xii, 13.

[a] R. V. marg., Or, *desire*. [b] R. V. marg., Or, *snapped asunder*. [c] R. V. marg., Or, *Let us hear the conclusion of the whole matter*. [d] R. V. marg., Or, *concerning*.

father made our yoke grievous, now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

And he said unto them, "Depart for three days, then come again to me."

And king Rehoboam took counsel with the old men, that had stood before Solomon while he yet lived, and they spake unto him, saying, "If thou wilt speak good words to this people this day, then they will be thy servants forever." But the young men that were grown up with him spake unto him, saying, "Thus shalt thou say unto this people, 'My little finger is thicker than my father's loins. My father did lade you with a heavy yoke, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.'"

So Jeroboam and all the people came to Rehoboam the third day, as the king bade. ([1] For they had called Jeroboam from Egypt.) [2] And the king answered the people roughly, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions."

Rebellion.

And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, "What portion have we in David? To your tents, O Israel! Now see to thine own house, David."

So Israel departed unto their tents.

Then king Rehoboam sent Adoram who was over the levy; and all Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his chariot to Jerusalem.

And when all Israel heard that Jeroboam was returned, they sent and called him and made him king. [3] So Israel rebelled against the house of David. There was none that followed the house of David but the house of [a] Judah.

And when Rehoboam was come to Jerusalem, he

[1] 1 Kings xii, 2. [3] 1 Kings xii, 19.
[2] 1 Kings xii, 13.

[a] Including "little Benjamin" also.

assembled all the warriors of Judah and Benjamin to fight against the house of Israel, to bring the kingdom again to him.

But the word of God came unto Shemaiah the man of God, saying, "Speak unto Rehoboam king of Judah, saying, 'Thus saith the LORD, "Ye shall not go up nor fight against your brethren the children of Israel: return every man to his house."'" War forbidden.

So they hearkened unto the word of the LORD, and returned.

CHAPTER XVII.

THE REIGN OF REHOBOAM: EGYPTIAN INVASION: REIGN OF ABIJAH: WAR WITH ISRAEL.

History of Judah.

[1] [a] AND Rehoboam dwelt in Jerusalem. And Judah and Benjamin belonged to him. And the priests and the Levites that were in all Israel left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons cast them off, that they should not execute the priest's office. And after them such as set their hearts to seek the LORD, out of all the tribes of Israel, came to Jerusalem to sacrifice unto the LORD, the God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong.

Worshipers of the Lord come to Judah.

[2] And it came to pass when

[1] 2 Chron. xi, 5. [2] 2 Chron. xii, 1.

[a] B. C. 975.

THE REIGN OF JEROBOAM: NATIONAL IDOLATRY: MESSAGES FROM THE LORD.

History of Israel.

[1] THEN [a] Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein. And he said in his heart, "Now if this people go up to offer sacrifices in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto Rehoboam, and they shall kill me, and [2] the kingdom shall return to the house of David." Whereupon the king made two calves of gold, and he said, "[b] It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt."

Jeroboam's golden calves.

And he set the one in Beth-el and the other in Dan.

[1] 1 Kings xii, 25. [2] 1 Kings xii, 26.

[a] Reign began B.C. 975. [b] R. V. marg., Or, *Ye have gone up long enough.*

the kingdom of Rehoboam was established, and he was strong, that he forsook the law of the LORD, and all Israel with him. [1]They also built them high places, and [a] pillars, on every high hill and under every green tree. They did according to the abomination of the nations which the LORD drave out before Israel. [2]And [b] Shishak king of Egypt came up against Jerusalem, because they had trespassed against the LORD, with twelve hundred chariots, and threescore thousand horsemen, and people without number. And he took the fenced cities which pertained to Judah, and came to Jerusalem.

Idolatry.

Invasion of Shishak

Now a prophet came to Rehoboam, and the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, "Thus saith the LORD, 'Ye have forsaken me, therefore have I left you in the hand of Shishak.'"

Then the princes of Israel and the king humbled themselves; and they said, "The LORD is righteous."

[1] 1 Kings xiv, 23. [2] 2 Chron. xii, 2.

[a] R. V. marg., Or, *obelisks.*
[b] B. C. 970.

And this thing became a sin: for the people went to worship before them. And he made priests from among all the people which were not of the sons of Levi.

And Jeroboam ordained a feast in the eighth month, like the feast that is in Judah, and [a] went up unto the altar which he had made in Beth-el, [1]sacrificing unto the calves that he had made.

[2]And, behold, there came a man of God out of Judah unto Beth-el; and Jeroboam was standing by the altar to burn incense. And the man of God cried against the altar, and said, "O altar, altar, thus saith the LORD, 'Behold, [b] a child shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests that burn incense upon thee, and men's bones shall they burn upon thee.'"

A prophet's message.

And he gave a sign the same day, saying, "This is the sign which the LORD hath spoken: 'Behold, the altar shall be rent, and the

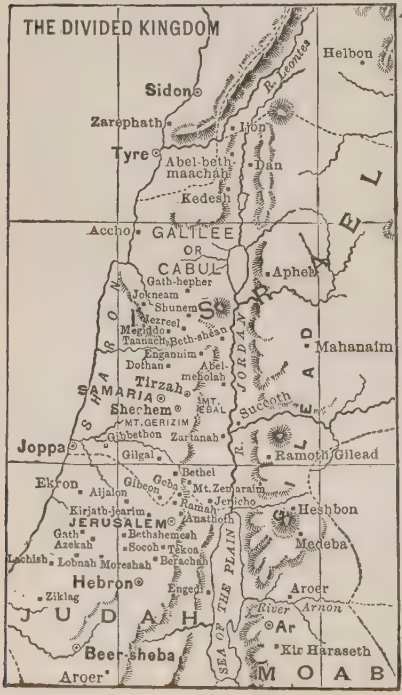
[1] 1 Kings xii, 32. [2] 1 Kings xiii, 1.

[a] R. V. marg., Or, *offered upon.*
[b] 2 Kings xxiii, 15–20.

And when the LORD saw that they humbled themselves, the word of the LORD came, saying, "They have humbled themselves; I will not destroy them. Nevertheless they shall be servants, that they may know my service and the service of the kingdom of the countries."

National repentance.

So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD and of the king's house.



And when the king heard the saying of the man of God, he put forth his hand from the altar, saying, "Lay hold on him!" And his hand, which he put forth against him, dried up, so that he could not draw it back. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given.

And the king answered and said unto the man of God, "Intreat now the favor of the LORD thy God, and pray for me, that my hand may be restored."

And the man of God intreated the LORD, and the king's hand was restored him again, and became as it was before.

And the king said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward."

And the man of God said unto the king, "If thou wilt

give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; for it was charged me by the LORD, 'Thou shalt eat no bread, nor drink water, neither return by the way that thou camest.'"

Now there dwelt an old prophet in Beth-el; and one of his sons came and told him what the man of God had done that day in Beth-el. And their father said unto them, "What way went he? Saddle me the ass."

So they saddled him the ass; and he went after the man of God, and found him sitting under an oak. Then he said unto him, "Come home with me, and eat bread."

And he said, "I may not return with thee. Neither will I eat bread nor drink water with thee; for it was said to me by the word of the LORD, 'Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.'"

And he said unto him, "I am also a prophet as thou art; and an angel spake unto me by the word of the LORD, saying, 'Bring him back with thee into thine house, that he may eat bread and drink water.'" But he lied unto him.

So he went back with him. And it came to pass, as they sat at the table, that the word of the LORD did come unto the prophet that brought him back; and he cried unto the man of God that came from Judah, saying, "Thus saith the LORD, 'Forasmuch as thou hast been disobedient unto the commandment of the LORD, but camest back, and hast eaten bread and drunk water, thou shalt not come unto the sepulcher of thy fathers.'"

Disobedience—Death.

And he saddled the ass for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him. And his body was cast in the way, and the ass stood by it; the lion also stood by it. And, behold, men passed by and saw, and they came and told it in the city. And when the prophet that brought him back from the way heard thereof, he went and found the body cast in the way, and the ass and the lion standing by. The lion had not eaten it

nor torn the ass. And the prophet took up the man of God, and came to the city to mourn, and to bury him. And he laid him in his own grave; and they mourned over him, saying, "Alas, my brother!"

And he spake to his sons, saying, "When I am dead, bury me in the sepulcher wherein the man of God is buried; lay my bones beside his bones. For the saying which he cried by the word of the LORD against the altar in Beth-el shall surely come to pass."

After this Jeroboam returned not from his evil way.

[1]At that time the son of Jeroboam fell sick. And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known, and get thee to Shiloh. Behold, Ahijah the prophet, which spake concerning me that I should be king over this people is there. And take with thee ten loaves, and cracknels, and a [a] cruse of honey, and go to him; he shall tell thee what shall become of the child." Jeroboam's son.

And Jeroboam's wife arose, and went to Shiloh, and came to the house of Ahijah.

[1] 1 Kings xiv, 1.

[a] R. V. marg., Or, *bottle*.

History of Judah—Continued.

[1]King Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem. And he did not set his heart to seek the LORD. And there were wars between Rehoboam and Jeroboam continually. Wars with Israel.

And Rehoboam slept with his fathers, and was buried in the city of David. And Abijah his son reigned in his stead. Death of Rehoboam—King Abijah.

[2]In the eighteenth year of king Jeroboam began [a]Abijah to reign over Judah. And there was war between Abijah and Jeroboam. Abijah joined battle with four hundred thousand chosen men, and Jeroboam set the battle in array against him with eight hundred thousand chosen men, mighty men of valor. Battle with Israel.

And Abijah stood upon a mount, and said, "Hear me, O Jeroboam and Israel! Ought ye not to know that the LORD gave the kingdom

[1] 2 Chron. xii, 13. [2] 2 Chron. xiii, 1.

[a] B. C. 957.

to David forever? And now think ye to withstand the kingdom of the LORD? Have ye not driven out the priests of the LORD? But as for us, the LORD is our God. There are with you the golden calves which Jeroboam made for gods; and with us, behold, God at our head. O, children of Israel, fight ye not against the LORD, the God of your fathers, for ye shall not prosper."

But Jeroboam caused an ambushment to come behind them, and, behold, the battle was before and behind. And they cried unto the LORD, and the priests sounded with trumpets. Then the men of Judah gave a shout, and as they shouted God smote Jeroboam and all Israel before Abijah and Judah, and they fled. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD, the God of their fathers. Neither did Jeroboam recover strength again in the days of Abijah.

[1] Abijah reigned three years in Jerusalem. His heart was not perfect with the LORD; he walked in all

Now Ahijah could not see; for his eyes were set by reason of his age. And the LORD said unto Ahijah, "Behold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick. When she cometh in, she shall feign herself to be another woman. Thus and thus shalt thou say unto her."

And when Ahijah heard the sound of her feet, as she came in at the door, he said, "Come in, thou wife of Jeroboam, why feignest thou thyself to be another? I am sent to thee with heavy tidings. Go, tell Jeroboam, 'Thus saith the LORD, the God of Israel, "I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee; and yet thou has not kept my commandments, but hast done evil above all that were before thee, and hast gone and made thee other gods, to provoke me to anger; therefore, behold, I will bring evil upon, and utterly sweep away, the house of Jeroboam. Arise thou therefore, get thee to

[1] 1 Kings xv, 1.

the sins of his father. Nevertheless for David's sake did the LORD give him a lamp in Jerusalem to set up his son after him.

And Abijah slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his stead.

thine house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him." ' "

And Jeroboam's wife arose and departed; and as she came to the threshold of the house the child died. And all Israel buried him, and mourned for him; according to the word of the LORD, which he spake by the hand of Ahijah the prophet.

Death of Jeroboam—King Nadab.

[1]And the days which Jeroboam reigned were two and twenty years; and he slept with his fathers, and [a] Nadab his son reigned in his stead.

[1] 1 Kings xiv, 20. | [a] B. C. 954.

CHAPTER XVIII.

REIGN OF ASA; IIIS DISEASE AND DEATH: JEHOSHAPHAT.

REIGN OF NADAB: OF BAASHA: OF ELAH: CIVIL WAR: REIGN OF OMRI.

History of Judah—Continued.

History of Israel—Continued.

[1] IN the twentieth year of Jeroboam king of Israel began [a] Asa to reign over Judah. Forty and one years reigned he in Jerusalem. Asa did that which was right in the eyes of the LORD, as did David his father. He put away out of the land all the idols that his father had made, and also removed his mother from being [b] queen, because she had made an abominable image. Asa cut down her image and burnt it at the brook Kidron. The heart of Asa was perfect with the LORD all his days.

King Asa.

[1] NADAB began to reign over Israel in the second year of Asa king of Judah, and he reigned two years. He did that which was evil in the sight of the LORD, and walked in the way of his father, and in his sin, wherewith he made Israel to sin. And Baasha, of the house of Issachar, conspired against him, and smote him. Even in the third year of Asa king of Judah did [a] Baasha slay him, and reigned in his stead.

Death of Nadab—King Baasha.

[2] And he built fenced cities in Judah, and had an army of mighty men of valor.

And there came out against them Zerah, the Ethiopian, with an army of a thousand thousand. Then Asa went out to meet him, and they set the battle in array.

The Ethiopians.

And Asa cried unto the LORD his God, and said,

[1] 1 Kings xv, 9. [2] 2 Chron. xiv, 6.

[a] B. C. 955. [b] R. V. marg., Or, *queen mother*.

[1] 1 Kings xv, 25.

[a] B. C. 953.

"LORD, there is none beside thee to help. Help us,
Prayer—Victory. O LORD our God; for we rely on thee, and in thy name are we come against this multitude."

So the LORD smote the Ethiopians before Asa, and they fled. And the people pursued them, and there fell so many that they could not recover themselves; they were [a] destroyed before the LORD. And Asa carried away very much booty.

And the spirit of God came upon Azariah the prophet; and he went out to meet Asa, and said
A gracious prophecy. unto him, "Hear ye me, Asa, and all Judah and Benjamin. The LORD is with you, while ye be with him. If ye seek him he will be found of you; but if ye forsake him, he will forsake you. Be ye strong. Let not your hands be slack, for your work shall be rewarded."

And when Asa heard these words, he took courage, and put away the abominations out of all the land of
Asa's good works. Judah and Benjamin, and out of the cities which he had taken. And he renewed the altar of the LORD. And he gathered all Judah and Benjamin, and them that sojourned with them; for they fell to him out of Israel in abundance, when they saw that the LORD was with him. And they sacrificed unto the LORD of the spoil they had brought, and entered into the covenant to seek the LORD with all their heart. And they sware unto the LORD with a loud voice and with shoutings, and trumpets, and cornets, and all Judah rejoiced.

[1] A PSALM OF ASAPH.

God even God, the LORD, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty,
God hath shined forth.
Our God shall come, and shall not keep silence.

Hear, O my people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God.

[1] Psalm l.

[a] R. V. marg., Heb. *broken*.

I will take no bullock out of thy house,
Nor he goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field are mine.
If I were hungry, I would not tell thee:
For the world is mine, and the fullness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?

Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High:
And call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.

And Asa brought into the house of the LORD silver and gold and vessels. [1] And the LORD gave them rest round about.

But in the six and thirtieth year of the kingdom, Asa being king, Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

Then Asa brought silver and gold out of the treasures of the house of the LORD, and sent to Ben-hadad king of Syria, at Damascus, saying,

Alliance with Syria.

"[a] There is a league between me and thee. Behold, I have sent thee silver and gold! Go, break thy league with Baasha king of

[1] 2 Chron. xv, 15.

[a] R. V. marg., Or, Let there be.

History of Israel—Continued.

[1] And as soon as Baasha was king he smote all the house of Jeroboam; he left not any that breathed, according to the saying of the LORD, for the sins of Jeroboam; because he provoked the LORD, the God of Israel, to anger. And there was war between Asa and Baasha king of Israel all their days.

House of Jeroboam slain.

And Baasha did that which was evil in the sight of the LORD, and walked in the way of Jeroboam,

[1] 1 Kings xv, 29.

Israel, that he may depart from me."

And Ben-hadad hearkened unto king Asa, and sent his armies against the cities of Israel. And when Baasha heard thereof he left off building Ramah, and let his work cease.

[1] Then king Asa made a proclamation unto all Judah, none was exempt; [2] and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and built therewith Geba and Mizpah.

The prophet's rebuke.

And at that time Hanani the seer came to Asa king of Judah, and said unto him, "Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? Yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. [3] Because thou hast relied on the king of Syria, and not on the LORD, herein thou hast done foolishly. From henceforth thou shalt have wars."

[1] Kings xv, 22. [2] 2 Chron. xvi, 6. [3] 2 Chron. xvi, 7.

and in his sin wherewith he made Israel to sin.

And the word of the LORD came against Baasha, saying, "Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people to sin, behold, I will utterly sweep away thy house."

Death of Baasha.

And Baasha slept with his fathers, and was buried, and [a] Elah his son reigned in his stead.

Elah—Drunken, and slain by Zimri.

In the twenty and sixth year of Asa king of Judah began Elah to reign over Israel, and he reigned two years.

Now Elah was in Tirzah, drinking himself drunk. And his servant Zimri, captain of half his chariots, conspired against him, and went in and smote him, and killed him, and [b] reigned in his stead. And as soon as he sat on his throne, he smote all the house of Baasha; he left him not a single man child, neither kinsfolks nor friends. Thus did Zimri destroy all the house of Baasha, according

[a] B. C. 930. [b] B. C. 929.

Then Asa was wroth, and put the seer in the prison house; for he was in a rage with him. And Asa oppressed some of the people the same time.

Asa's sin.

And in the thirty and ninth year of his reign Asa was diseased in his feet. His disease was exceeding great, yet he sought not to the LORD, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchers, which he had hewn out for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art. And they made a very great burning for him. And [a] Jehoshaphat his son reigned in his stead.

Disease and death.

And the LORD was with Jehoshaphat, because he walked in the ways of his father David, and sought not unto idols; but sought the God of his father, and walked in his

King Jehoshaphat—His prosperity.

to the word of the LORD, for all the sins of Baasha and of Elah his son. And Zimri did reign in Tirzah seven days.

But when the people that were encamped heard say, "Zimri hath smitten the king," they made Omri, captain of the host, king over Israel in the camp. And Omri went up and besieged Tirzah. And the city was taken; and Zimri went into the castle of the king's house, and burnt the king's house over him with fire, and died.

Omri king—Zimri's death.

[a] Then were the people divided, half followed Tibni to make him king, and half followed Omri. But Omri prevailed. So Tibni died and [b] Omri reigned.

Civil war.

Omri reigned [c] twelve years. He bought the hill of Shemer for two talents of silver, and built a city on the hill, and called the name Samaria, after Shemer, the owner of the hill.

Samaria the capital.

And Omri did that which was evil in the sight of the LORD above all that were

[a] B. C. 914.

[a] During a civil war lasting six years.
[b] B. C. 925. [c] Including the six years he was fighting for the crown.

commandments. Therefore the LORD stablished the kingdom in his hand, and he had riches and honor in abundance. Also in the third year of his reign he sent his princes, and with them the Levites and priests; and having the book of the law of the LORD with them, they went about throughout all the cities of Judah, and taught the people.

And the fear of the LORD fell upon all the kingdoms round about Judah, so that they made no war against Jehoshaphat. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store. And he had many works in the cities of Judah; and men of war, mighty men of valor in Jerusalem.

before him. Omri slept with his fathers; and [a] Ahab his son reigned in his stead.

Ahab—Jezebel.

And in the thirty and eighth year of Asa king of Judah began Ahab to reign over Israel, and reigned in Samaria twenty and two years. And Ahab did that which was evil in the sight of the LORD above all that were before him. He took to wife Jezebel the daughter of the king of the Zidonians, and went and served Baal, and worshiped him. And he built the house of Baal in Samaria, and reared up an altar for Baal, and did more to provoke the LORD to anger than all the kings of Israel that were before him.

In his days did Hiel the Beth-elite build Jericho; [b] he laid the foundation thereof with the loss of his firstborn, and set up the gates thereof with the loss of his youngest son; according to the word of the LORD, which he spake by Joshua the son of Nun.

[a] B. C. 918. [b] Josh. vi, 26.

CHAPTER XIX.

ELIJAH; HIS LIFE AND MINISTRY IN ISRAEL: ELISHA ANOINTED.

Ministry of Elisha.

AND Elijah the Tishbite said unto Ahab, "As the LORD, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Elijah before Ahab—Drought.

And the word of the LORD came unto Elijah, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And thou shalt drink of the brook; and I have commanded the ravens to feed thee there." Elijah fed by ravens.

So he went and dwelt by the brook, and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while, that the brook dried up, because there was no rain in the land. And the word of the LORD came unto him, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there. Behold, I have commanded a widow woman there to sustain thee."

So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her, and said, "Fetch me, I pray thee, a little water, that I may drink."

And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand."

And she said, "I have not a cake, only a handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

And Elijah said unto her, "Fear not. Go and do as

thou hast said, but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the LORD, the God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.'"

The unwasting barrel.

And she went and did according to the saying of Elijah: And she, and he, and her house, did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And Elijah said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he stretched himself upon the child three times, and cried unto the LORD, and said, "O LORD, my God, I pray thee, let this child's soul come into him again." And the LORD hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down, and delivered him unto his mother. And Elijah said, "See, thy son liveth."

The widow's son.

And the woman said to Elijah, "Now I know that thou art a man of God, and that the word of the LORD in thy mouth is truth."

And it came to pass that the word of the LORD came to Elijah in the third year, saying, "Go, show thyself to Ahab; and I will send rain upon the earth."

Promise of rain.

And the famine was sore in Samaria. And Ahab called Obadiah, which was over the household. (Now Obadiah feared the LORD greatly; for when Jezebel cut off the prophets of the LORD, Obadiah took an hundred, and hid them by fifty in a cave, and fed them.) And Ahab said unto Obadiah, "Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts."

So they divided the land between them. Ahab went one way and Obadiah another. And as Obadiah was in the way, behold, Elijah met him. Elijah and Obadiah. And he knew him, and fell on his face, and said, "Is it thou, my lord Elijah?"

And he answered him, "It is I. Go tell thy lord, 'Behold, Elijah is here.'"

And he said, "Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me? There is no nation or kingdom, whither my lord hath not sent to seek thee. And now thou sayest, 'Go tell thy lord, "Behold, Elijah is here."' But as soon as I am gone, the spirit of the LORD shall carry thee whither I know not; and when Ahab cannot find thee, he shall slay me. I thy servant fear the LORD from my youth."

And Elijah said, "As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day."

So Obadiah went and told Ahab, and Ahab went to meet Elijah. And when Ahab saw Elijah, Ahab said unto him, "Is it thou, thou troubler of Israel?"

And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and followed the Baalim. Now therefore send, and Elijah before Ahab. gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the idols four hundred, which eat at Jezebel's table."

So Ahab sent and gathered the prophets together unto Mount Carmel.

And Elijah came near unto all the people, and said, "How long halt ye between two opinions? If the LORD be God, follow him; but if Baal, then follow him."

And the people answered him not a word.

Then said Elijah unto the people, "I, even I only, am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood,

and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the LORD; and the God that answereth by fire, let him be God."

And all the people answered and said, "It is well spoken."

And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under."

The great test.

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us!" But there was no voice, nor any that answered. And they leaped about the altar which was made.

And at noon Elijah mocked them, and said, "Cry aloud; for he is a god. Either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked."

And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them, until the time of the evening oblation.

But there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, "Come near."

And all the people came near unto him.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, and with the stones he built an altar in the name of the LORD. And he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, "Fill four barrels with water, and pour it on the burnt offering, and on the wood." And he said, "Do it the second time." And they did it the second time. And he said, "Do it the third time." And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening oblation, that Elijah came near, and said, "O LORD, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, that this people may know that thou, LORD, art God."

Then the fire of the LORD fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and said, "The LORD he is God! The LORD he is God!"

Fire from heaven—Baal's prophets slain.

And Elijah said unto them, "Take the prophets of Baal; let not one of them escape."

And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

And Elisha said unto Ahab, "Get thee up, eat and drink; for there is the sound of abundance of rain."

So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees.

Praying for rain.

And he said to his servant, "Go up now and look toward the sea."

And he went up, and looked, and said, "There is nothing."

And he said, "Go again seven times."

And it came to pass at the seventh time, that the servant said, "Behold, there ariseth a cloud out of the sea, as small as a man's hand."

And Elijah said, "Go, say unto Ahab, 'Make ready thy chariot, and get thee down, that the rain stop thee not.'"

And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Rain.

And Ahab told Jezebel all that Elijah had done, and

withal how he had slain all her prophets with the sword.

Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me and more also, if I make not thy life as the life of one of them by to-morrow about this time."

And Elijah arose and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree. And he requested for himself that he might die; and said, "It is enough; now, O LORD, take away my life."

Elijah fleeing from Jezebel.

And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said, "Arise and eat."

And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again.

And the angel of the LORD came again the second time, and touched him, and said, "Arise and eat, because the journey is too great for thee."

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came unto a cave and lodged there.

And, behold, the word of the LORD came to him, and said, "Go forth, and stand upon the mount."

And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. And after the earthquake a fire, but the LORD was not in the fire. And after the fire [a] a still small voice. And when Elijah heard it, he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.

The still small voice.

And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the LORD,

[a] R. V. marg., Heb. *a sound of gentle stillness.*

the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And the LORD said unto him, "Go, return: and when thou comest, thou shalt anoint Hazael king over Syria; and Jehu shalt thou anoint to be king over Israel; and Elisha shalt thou anoint to be prophet in thy room."

So he departed thence and found Elisha plowing, with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed over unto him, and cast his mantle upon him. Elisha anointed.

And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

And he returned, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAPTER XX.

WAR WITH SYRIA: NABOTH'S VINEYARD.

History of Israel—Continued.

AND Ben-hadad the king of Syria gathered all his host together. There were thirty and two kings with him, and horses and chariots. He went up and besieged Samaria, and fought against it. And he sent messengers to Ahab king of Israel, into the city, and said unto him, "Thus saith Ben-hadad, 'Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.'"

The Syrians besiege Samaria.

And the king of Israel answered and said, "It is according to thy saying, my lord, O king. I am thine and all that I have."

And the messengers came again and said, "Thus speaketh Ben-hadad, saying, 'I sent indeed unto thee, saying, "Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children." But I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.'"

Then the king of Israel called all the elders of the land, and said, "See how this man seeketh mischief!"

And all the elders and all the people said unto him, "Hearken thou not, neither consent."

Wherefore he said unto the messengers of Ben-hadad, "Tell the king, this thing I may not do."

And the messengers departed.

And Ben-hadad sent unto him, and said, "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

And the king of Israel answered and said, "Tell him,

'Let not him that girdeth on his armor boast himself as he that putteth it off.'"

And Ben-hadad was drinking, he and the kings, in the pavilions.

A gracious prophecy.

And, behold, a prophet came near unto Ahab king of Israel, and said, "Thus saith the LORD, 'Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.'"

A drunken king.

Then Ahab mustered the young men, and after them all the children of Israel, seven thousand. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the thirty and two kings that helped him. And the young men went out first.

And they told Ben-hadad, saying, "There are men come out from Samaria."

And he said, "Whether they be come out for peace or for war, take them alive."

Israel's victories.

But the young men slew every one his man; and the Syrians fled, and Israel pursued. And Ben-hadad the king of Syria escaped on an horse. And the king of Israel smote the horses and chariots, and slew the Syrians with a great slaughter.

And the prophet came near to the king of Israel, and said unto him, "Go, strengthen thyself; for at the return of the year the king of Syria will come up against thee again."

And the servants of the king of Syria said unto him, "Their god is a god of the hills; therefore they were stronger than we. But let us fight against them in the plain, and surely we shall be stronger than they. Do this thing; take the kings away, and put captains in their room. And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot. And we will fight against them in the plain, and surely we shall be stronger than they." And he did so.

And at the return of the year Ben-hadad mustered the Syrians, and went up to fight against Israel. And the children of Israel encamped before them like two little flocks of kids; but the Syrians filled the country.

And a man of God came near and spake unto the king of Israel, and said, "Thus saith the LORD, 'Because the Syrians have said, "The LORD is a god of the hills, but not a god of the valleys;" therefore will I deliver all this great multitude into thine hand. And ye shall know that I am the LORD.'"

And they encamped one over against the other seven days. And in the seventh day the battle was joined; and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled. And Ben-hadad fled, and came into the city, into an inner chamber.

And his servants girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, "Thy servant Ben-hadad saith, 'I pray thee, let me live!'"

Ahab's weakness. And Ahab said, "Is he yet alive? He is my brother. Go ye, bring him."

Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

And Ben-hadad said unto him, "The cities which my father took from thy father I will restore."

So Ahab made a covenant with him, and let him go.

And a certain man of the sons of the prophets disguised himself with his headband over his eyes. And as the king passed by, he cried unto the king, and said, "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, 'Keep this man; if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.' And as thy servant was busy here and there, he was gone."

And the king of Israel said unto him, "Thyself hast decided thy judgment."

And he hasted, and took the headband away from his eyes; and the king of Israel discerned that he was of the

Ahab rebuked. prophets. And he said, "Thus saith the LORD, 'Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people.'"

And the king of Israel came to Samaria, and went to his house heavy and displeased.

Naboth's vineyard.

And it came to pass after these things, that Naboth had a vineyard, hard by the palace of Ahab. And Ahab spake unto Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house. And I will give thee a better vineyard; or, if it seem good to thee, I will give thee the worth of it in money."

And Naboth said to Ahab, "The LORD forbid that I should give the inheritance of my fathers unto thee."

And Ahab came into his house heavy and displeased, and laid down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came and said unto him, "Why is thy spirit so sad, that thou eatest no bread?"

And he said unto her, "Because I said unto Naboth the Jezreelite, 'Give me thy vineyard,' and he answered, 'I will not give thee my vineyard.'"

And Jezebel said unto him, "Dost thou now govern the kingdom of Israel? Arise and eat, and let thine heart be merry. I will give thee the vineyard."

So she wrote letters in Ahab's name, and sealed them with his seal. And she wrote in the letters, "Proclaim a fast, and set Naboth on high among the people. And set two men before him, and let them bear witness against him, saying, 'Thou didst curse God and the king.' And then carry him out, and stone him, that he die."

And the men of his city, even the elders and the nobles, did as Jezebel had written. Then they sent to Jezebel, saying, "Naboth is stoned, and is dead."

And Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth which he refused to give thee, for Naboth is not alive, but dead."

And when Ahab heard that Naboth was dead, he rose up to go down to the vineyard.

And the word of the LORD came to Elijah, saying, "Arise, go down to meet Ahab king of Israel. Behold, he is in the vineyard of Naboth."

And Ahab said to Elijah, "Hast thou found me, O mine enemy?"

And he answered, "I have found thee. Because thou hast sold thyself to do that which is evil in the sight of the LORD, 'Behold,' saith the LORD, 'I will bring evil upon thee, and will utterly sweep thee away, and I will make thine house like the house of Jeroboam, because thou hast provoked me to anger, and hast made Israel to sin.'" (But there was none like unto Ahab which did sell himself to do that which was evil, whom Jezebel, his wife, stirred up. He did very abominably in following idols.)

Terrible prophecies.

And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted. And the word of the LORD came to Elijah, saying, "Seest thou how Ahab humbleth himself before me? Because he humbleth himself, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."

Repentance and respite.

CHAPTER XXI.

ALLIANCE BETWEEN JUDAH AND ISRAEL AGAINST SYRIA.

JEHOSHAPHAT REPROVED; HIS SHIPS WRECKED: JUDGES APPOINTED: ENEMIES REPELLED. DEATH OF AHAB: REIGN OF AHAZIAH: JORAM KING: TRANSLATION OF ELIJAH: ELISHA.

History of Judah and Israel.

AND they continued three years without war between Syria and Israel. But [a]in the third year, Jehoshaphat king of Judah came down to the king of Israel. [1]And Ahab killed sheep and oxen for him, and the people that were with him. [2]And he said to Jehoshaphat, "Wilt thou go with me to battle to Ramoth?"

And Jehoshaphat said, "I am as thou art, my people as thy people, my horses as thy horses. But inquire, I pray thee, at the word of the LORD to-day."

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, "Shall I go against Ramoth to battle, or shall I forbear?"

And they said, "Go up; for the LORD shall deliver it into the hand of the king."

But Jehoshaphat said, "Is there not here, besides, a prophet of the LORD, that we might inquire of him?"

And the king of Israel said unto Jehoshaphat, "There is yet one man, Micaiah, but I hate him, for he doth not prophesy good concerning me, but evil."

And Jehoshaphat said, "Let not the king say so."

Then the king of Israel called Micaiah. Now Ahab

[1] 2 Chron. xviii, 2. [2] 1 Kings xxii, 4. | [a] B. C. 897.

the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah made him horns of iron, and said, "Thus saith the LORD, 'With these shalt thou push the Syrians, until they be consumed.'" And all the prophets prophesied so, saying, "Go up to Ramoth, and prosper: for the LORD shall deliver it into the hand of the king."

The false prophets.

And the messenger that went to call Micaiah spake unto him, saying, "Behold now, the prophets declare good unto the king with one mouth; let thy word be like the word of one of them, and speak thou good."

The true prophet.

And Micaiah said, "As the LORD liveth, what the LORD saith unto me, that will I speak."

And the king said unto him, "Micaiah, shall we go to Ramoth to battle, or shall we forbear?"

And he answered, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd."

And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would not prophesy good concerning me, but evil?"

Then Zedekiah came near, and smote Micaiah on the cheek, and said, "Which way went the spirit of the LORD from me to speak unto thee?"

And Micaiah said, "Behold thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself."

And the king of Israel said, "Take Micaiah, and carry him back unto the governor of the city, and say, 'Thus saith the king; put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.'"

And Micaiah said, "If thou return at all in peace, the LORD hath not spoken by me. Hear, ye peoples, all of you."

The battle.

So Ahab the king of Israel and Jehoshaphat the king of Judah went up to Ramoth. And the king of Israel said unto Jehoshaphat, "I will disguise myself, and go into the battle; but put thou on thy robes."

Now the king of Syria had commanded the captains

of his chariots, saying, "Fight neither with small nor great, save only with the king of Israel." And when the captains saw Jehoshaphat, they said, "Surely it is the king of Israel," and they turned aside to fight against him. And Jehoshaphat cried out, [1] and the LORD helped him, and moved them to depart from him. And when the captains saw that it was not the king of Israel, they turned back from pursuing him.

Defeat.

And a certain man drew his bow at a venture and smote Ahab the king of Israel between the joints of the armor; wherefore he said unto the driver of his chariot, "Turn thine hand and carry me out of the host; for I am sore wounded."

And the battle increased that day. And about the time of the going down of the sun the king died. [2] And there went a cry throughout the host, saying, "Every man to his city, and every man to his country."

Ahab's death.

So the king died, and was brought to Samaria, and buried in Samaria.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

Jehoshaphat reproved.

And Jehu the seer went out to meet him, and said, "Shouldest thou help the wicked, and love them that hate the LORD? For this thing wrath is upon thee from the LORD. Nevertheless there are good things found in thee, in that thou hast put away the idols out of the land, and hast set thine heart to seek God."

History of Judah—Continued.

So Ahab slept with his fathers; and [a] Ahaziah his son reigned in his stead.

Jehoshaphat's ships destroyed.

[1] And Jehoshaphat king of Judah did join himself with Ahaziah king of Israel; the same did very wickedly. He joined him-

[3] Ahaziah began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years in Samaria over Is-

[1] 2 Chron. xx, 35.

[1] 2 Chron. xviii, 31.
[2] 1 Kings xxii, 36.
[3] 1 Kings xxii, 51.

[a] B. C. 897.

self with him to make ships to go to Tarshish.

Then Eliezer prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath destroyed thy works."

And the ships were broken, that they were not able to go to Tarshish.

[1] And Jehoshaphat dwelt at Jerusalem. And he went out again among the people, and brought them back unto the LORD, the God of their fathers. And he set judges in the land throughout all the fenced cities, and said to the judges, "Consider what ye do; for ye judge not for man, but for the LORD. Let the fear of the LORD be upon you. There is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts."

Judges appointed.

And it came to pass after this that the children of Moab, and the children of Ammon, a [2] great multitude, [3] came against Jehoshaphat to battle. And Jehoshaphat feared, and set himself to seek the LORD; and he proclaimed a fast throughout all Judah.

Judah invaded.

Fasting and prayer.

rael. He did that which was evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, wherein he made Israel to sin.

Ahaziah king.

And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick. And he sent messengers, and said unto them, "Go, inquire of the god of Ekron whether I shall recover of this sickness."

But the angel of the LORD said to Elijah, "Arise, go up to meet the messengers of the king of Samaria, and say unto them, 'Is it because there is no God in Israel, that ye go to inquire of the god of Ekron? Now therefore, thus saith the LORD, "Thou shalt not come down from the bed whither thou art gone up, but shalt surely die."'"

And the messengers returned and said unto him, "There came up a man to meet us, and said unto us, 'Go, turn again unto the king that sent you. Thus saith the LORD, "Is it because there is no God in Israel, that thou sendest to

[1] 2 Chron. xix, 4. [2] 2 Chron. xx, 2. [3] 2 Chron. xx, 1.

And Judah gathered together, out of all the cities, to seek help of the LORD. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, and said,

"O LORD, the God of our fathers, art not thou God in heaven? And art not thou ruler over all the kingdoms of the nations? And in thine hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 'If evil come upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before thee, (for thy name is in this house,) and cry unto thee in our affliction, and thou wilt hear and save.' And now, behold, the children of Ammon and Moab come to cast us out of thy possession, which thou hast given us. O our God, wilt thou not judge them? For inquire of the god of Ekron? Therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die.'"

And he said unto them, "What manner of man was he which came up to meet you, and told you these words?"

And they answered him, "He was [a] an hairy man, and girt with a girdle of leather about his loins."

And he said, "It is Elijah."

So he died according to the word of the LORD which Elijah had spoken.

Death of Ahaziah—King Joram.

And [b] Joram his brother began to reign in his stead, because he had no son.

And it came to pass [c] when the LORD would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha.

And Elijah said unto Elisha, "Tarry here, I pray thee; for the LORD hath sent me as far as Beth-el."

And Elisha said, "As the LORD liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el.

And the sons of the

[a] R. V. marg., Or, *a man with* a garment of *hair*. [b] B. C. 896. [c] About B. C. 896.

we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee."

And all Judah stood before the LORD, with their little ones, their wives, and their children.

A gracious prophecy.

Then upon Jahaziel the Levite came the spirit of the LORD in the midst of the congregation. And he said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat. Thus saith the LORD unto you, 'Fear not, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle; stand ye still, and see the salvation of the LORD. Fear not, nor be dismayed. To-morrow go out against them; for the LORD is with you.'"

Praise.

And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down worshiping before the LORD. And the Levites stood up to praise the LORD, the God of Israel, with an exceeding loud voice.

prophets that were at Bethel came forth to Elisha, and said unto him, "Knowest thou that the LORD will take away thy master from thy head to-day?"

And he said, "Yea, I know it; hold ye your peace."

And Elijah said unto him, "Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho."

And he said, "As the LORD liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho.

And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, "Knowest thou that the LORD will take away thy master from thy head to-day?"

And he answered, "Yea, I know it; hold ye your peace."

And Elijah said unto him, "Tarry here, I pray thee; for the LORD hath sent me to Jordan."

And he said, "As the LORD liveth, and as thy soul liveth, I will not leave thee." And they two went on.

And fifty men of the sons of the prophets went, and stood over against them afar off; and they two stood

And they rose early in the morning, and went forth, and as they went, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper."

Exhortation.

And when he had taken counsel with the people, he appointed them that they should sing unto the LORD, as they went out before the army, and say,

"Give thanks unto the LORD;
For his mercy endureth forever."

And when they began to sing and to praise the LORD, he set their enemies each against the other, every one helped to destroy another. And when Jehoshaphat and his people came to take the spoil, they found among them in abundance riches and precious jewels, more than they could carry away; they were three days taking the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Beraby Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters. And they were divided hither and thither, so that they two went over on dry ground.

Great victory.

And when they were gone over, Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken from thee."

And Elisha said, "I pray thee, let [a] a double portion of thy spirit be upon me."

And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee."

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, "My father, my father! The chariots of Israel and the horsemen thereof!" And he saw him no more.

And he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah

[a] R. V. marg., That is, the portion of the firstborn. See Deut. xxi. 17.

cah; there they blessed the LORD; therefore the name of that place was called The Valley of [a] Beracah, unto this day. Then they returned, Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. And they came to Jerusalem with harps and trumpets unto the house of the LORD. And the fear of God was on all the countries, when they heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

The valley of blessing.

that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle, and smote the waters, and said, "Where is the LORD, the God of Elijah?" And when he also had smitten the waters, they were divided hither and thither, and Elisha went over.

The mantle of Elijah.

And when the sons of the prophets which were at Jericho over against him saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him.

And the men of Jericho said unto Elisha, "Behold, we pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught."

And he said, "Bring me a new cruse, and put salt therein."

Waters healed.

And they brought it to him.

And he went forth unto the spring of the waters, and cast salt therein, and said, "Thus saith the LORD, 'I have healed these waters.'" So the waters were healed unto this day.

And he went up from thence unto Beth-el. And as he was going up by the way, there came forth [a] little children out of the city, and mocked him, and said unto him, "Go up, thou bald head; go up, thou bald head." And there came forth two she-bears out of the wood, and tare forty and two children of them.

[a] R. V. marg., That is, *Blessing*. | [a] R. V. marg., Or, *young lads*.

CHAPTER XXII.

ALLIANCE BETWEEN JUDAH AND ISRAEL AGAINST MOAB: A GREAT VICTORY.
DEATH OF JEHOSHAPHAT: REIGN OF JEHORAM. MINISTRY OF ELISHA: GEHAZI PUNISHED.

History of Judah and Israel—Continued.

NOW Mesha king of Moab was a sheepmaster; and he rendered unto the king of Israel the wool of an hundred thousand lambs, and an hundred thousand rams. But it came to pass, when Ahab was dead, that the king of Moab rebelled. Moab's rebellion.

And king Joram mustered all Israel; and he sent to Jehoshaphat king of Judah, saying, "The king of Moab hath rebelled against me. Wilt thou go with me against Moab to battle?" Alliance of Judah and Israel against Moab.

And he said, "I will."

So they went seven days' journey. And there was no water for the host, nor for the beasts that followed them. And the king of Israel said, "Alas!" But Jehoshaphat said, "Is there not here a prophet of the LORD?"

And one of the servants answered, "Elisha is here." So they went down to him.

And Elisha said to the king of Israel, "What have I to do with thee? Get thee to the prophets of thy father and mother. Were it not that I regard the presence of Jehoshaphat, I would not look toward thee. But make this valley full of trenches. For thus saith the LORD, 'Ye shall not see rain, yet the valley shall be filled with water: and ye shall drink, both ye and your cattle. And this is but a light thing in the sight of the LORD; he will also deliver the Moabites into your hand.'"

And it came to pass in the morning, that, behold, there came water by the way of Edom, and the country was filled with water.

Now when the Moabites heard that the kings were come up to fight against them, they gathered themselves together. And in the morning the sun shone upon the water, and the Moabites saw the water red as blood. And they said, "This is blood. They have smitten each man his fellow. Now therefore to the spoil!"

A great victory.

And when they came to the camp, the Israelites rose up and smote the Moabites, so that they fled before them. And they went forward, smiting the Moabites. And they beat down the cities, and stopped the fountains, and felled all the good trees.

And when the king of Moab saw that the battle was too sore for him, he took seven hundred men to break through, but they could not. Then he took his oldest son and offered him on the wall.

And Israel departed from him, and returned to their own land.

History of Judah—Continued.

[1] Jehoshaphat was thirty and five years when he began to reign, and he reigned twenty and five years in Jerusalem. And he walked in the way of Asa his father, and turned not aside from it, doing that which was right in the eyes of the LORD. Howbeit, the high places were not taken away, neither had the people set their hearts unto the God of their fathers.

Death of Jehoshaphat.

And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and [a] Joram his son reigned in his stead.

[1] 2 Chron. xx, 31.

Ministry of Elisha—Continued.

A prophet's widow relieved.

Now there cried a certain woman of the wives of the prophets unto Elisha, saying, "Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD. And the creditor is come to take unto him my two children to be bondmen."

And Elisha said unto her, "What shall I do for thee? What hast thou in the house?"

And she said, "Thine handmaid hath not anything in the house save a pot of oil."

Then he said, "Go, bor-

[a] B. C. 889.

row vessels abroad of all thy neighbors; even empty vessels; borrow not a few. And go in, and shut the door upon thee and thy sons, and pour out into all those vessels."

So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And when the vessels were full, she said unto her son, "Bring me yet a vessel."

And he said unto her, "There is not a vessel more." And the oil stayed.

Then she came and told the man of God. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest."

Loving hospitality.

And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, and let us set for him there a bed, and a table, and a stool, and a candlestick, and when he cometh to us, he shall turn in thither."

And it fell on a day, that he came thither, and turned into the chamber and lay there. And he said to Gehazi his servant, "Call this Shunammite."

And she stood before him.

And he said, "Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king?"

And she answered, "I dwell among mine own people."

And Gehazi answered, "Verily she hath no son."

And she stood in the door, and he said, "At this season, when a year cometh around, thou shalt embrace a son."

And she said, "Nay, my lord, thou man of God, do not lie unto thine handmaid."

The twice-given son.

And the woman bare a son at that season, as Elisha had said unto her.

And when the child was grown, it fell on a day, that

he went out to his father to the reapers. And he said unto his father, "My head! my head!" And his father said to his servant, "Carry him to his mother."

And when he had brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, "Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again."

And he said, "Wherefore wilt thou go to him to-day?"

And she said, [a] "It shall be well."

Then she said to her servant, "Drive, and go forward; slacken not the riding except I bid thee." So she came unto the man of God to Mount Carmel.

And when Elisha saw her afar off, he said to Gehazi his servant, "Behold, yonder is the Shunammite! Run now to meet her, and say unto her, 'Is it well with thee? Is it well with thy husband? Is it well with the child?'"

And she answered, "It is well."

And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, "Let her alone: for her soul is [b] vexed within her; and the LORD hath hid it from me."

Then she said, "Did I desire a son of my lord? Did I not say, 'Do not deceive me?'"

Then he said to Gehazi, "Gird up thy loins, and take my staff, and go, and lay my staff upon the face of the child."

And the mother of the child said, "As the LORD liveth, and as thy soul liveth, I will not leave thee."

And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, "The child is not awaked."

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door, and prayed unto the LORD.

[a] R. V. marg., Heb. *Peace.* [b] R. V. marg., Heb. *bitter.*

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and [a] stretched himself upon him.

And the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, "Call this Shunammite." So he called her.

And when she was come in unto him, he said, "Take up thy son."

Then she went in, and fell at his feet, and bowed herself to the ground. And she took up her son, and went out.

And Elisha came to Gilgal, and the sons of the prophets were sitting before him.

And he said unto his servants, "Set on the great pot and seethe pottage for the sons of the prophets."

Poisonous pottage healed.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat.

And it came to pass, as they were eating of the pottage, that they cried out, and said, "O man of God, there is death in the pot!" And they could not eat thereof.

But he said, "Then bring meal." And he cast it into the pot; and he said, "Pour out for the people, that they may eat." And there was no harm in the pot.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given victory unto Syria. He was also a mighty man of valor, but he was a leper.

Naaman and the little maid.

And the Syrians had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria! Then would he recover him of his leprosy."

[a] R. V. marg., Or, *and embraced the child.*

And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel."

And Naaman departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

And when the king of Israel had read the letter, he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? See how he seeketh a quarrel against me."

Naaman and Elisha.

And when Elisha the man of God heard that the king of Israel had rent his clothes, he sent to the king, saying, "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of the LORD his God, and wave his hand over the place, and recover the leper.' Are not the rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?" So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, 'Wash, and be clean?'"

Naaman healed.

Then went Naaman down and dipped himself seven times in Jordan, according to the saying of the man of God. And his flesh came again like unto the flesh of a little child, and he was clean. And he returned unto the man of God, he and all his company, and stood before him, and said, "Be-

hold now, I know that there is no God in all the earth, but in Israel. Now therefore, I pray thee, take a present of thy servant."

But Elisha said, "I will receive none."

And he urged him to take it; but he refused.

And Naaman said, "Let there be given to thy servant two mules' burden of earth. For thy servant will henceforth offer neither burnt offerings nor sacrifice unto other gods, but unto the LORD."

And Elisha said unto him, "Go in peace."

But Gehazi, the servant of Elisha, said, "Behold, my master hath spared this Syrian, in not receiving at his hands that which he brought. I will run after him, and take somewhat of him." So Gehazi followed after Naaman.

And when Naaman saw one running after him, he lighted down from the chariot to meet him, and said, "Is all well?"

And he said, "All is well. My master hath sent me, saying, 'Behold, even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets. Give them, I pray thee, a talent of silver, and two changes of raiment.'"

Gehazi's lying.

And Naaman said, "Be content. Take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants. And when Gehazi came to the hill he took them from their hand, and bestowed them in the house. And he let the men go, and they departed, but he went in and stood before his master.

And Elisha said, "Whence comest thou, Gehazi?"

And he said, "Thy servant went no whither."

And Elisha said unto him, "Went not mine heart with thee when the man turned again from his chariot to meet thee? Is it a time to receive money and garments? The leprosy therefore of

Gehazi punished.

History of Judah—Continued.

[1] In the fifth year of Joram king of Israel, Jehoshaphat being then king of Judah, Jehoram began to [a] reign. He was thirty and two years old when he

[1] 2 Kings viii, 16.

[a] With his father, Jehoshaphat.

began to reign, and he reigned eight years in Jerusalem. [1] He had six brethren, the sons of Jehoshaphat. And their father gave them great gifts, of silver and gold and precious things, with fenced cities in Judah; but the kingdom gave he to Jehoram, because he was the firstborn.

King Jehoram—His wickedness.

Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brethren with the sword, and divers also of the princes of Israel. And he walked in the way of the kings of Israel, as did the house of Ahab; for he had the daughter of Ahab to wife. He did that which was evil in the sight of the LORD, and led Judah astray.

[2] In his days Edom revolted from under the hand of Judah, and made a king over themselves, because he had forsaken the LORD, the God of his fathers. [3] Howbeit the LORD would not destroy the house of David, because of the covenant that he had made.

Revolt of Edom.

Naaman shall cleave unto thee, and unto thy seed forever!" And Gehazi went out from his presence a leper as white as snow.

And the sons of the prophets said unto Elisha, "Behold now, the place where we dwell is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make a place where we may dwell."

And he answered, "Go ye."

And one said, "I pray thee, go with thy servants."

And he answered, "I will go."

And when they came to Jordan they cut down wood. But as one was felling a beam, the ax-head fell into the water. And he cried, and said, "Alas, my master! for it was borrowed."

Iron swimming.

And the man of God said, "Where fell it?"

And he showed him the place.

And he cut down a stick, and cast it in thither, and made the iron to swim. And he said, "Take it up to thee." So he put out his hand and took it.

[1] 2 Chron. xxi, 2. [2] 2 Chron. xxi, 8. [3] 2 Chron. xxi, 7.

CHAPTER XXIII.

ELISHA AND THE SYRIANS: SAMARIA BESIEGED: FLIGHT OF THE SYRIANS: ELISHA AND THE RULERS OF SYRIA.

History of Israel—Continued.

NOW the king of Syria warred against Israel; and he took counsel with his servants, saying, "In such and such a place shall be my camp." And the man of God sent unto the king of Israel, saying, "Beware that thou pass not such a place; for thither the Syrians are coming down."

And the king of Israel saved himself there, not once nor twice.

And the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, "Will ye not show me which of us is for the king of Israel?" And one of his servants said, "Nay, my lord, O king. But Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

And he said, "Go, and see where he is, that I may send and fetch him."

And it was told him, saying, "Behold, he is in Dothan." Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about.

And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And his servant said unto him, "Alas, my master! how shall we do?" Elisha in danger.

And he answered, "Fear not! For they that be with us are more than they that be with them."

And Elisha prayed, and said, "LORD, I pray thee, open his eyes, that he may see."

And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Heavenly defenses.

And when they came down to him, Elisha prayed unto the LORD, and said, "Smite this people, I pray thee, with blindness." And he smote them with blindness according to the word of Elisha. And Elisha led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, "LORD, open the eyes of these men, that they may see."

And the LORD opened their eyes and they saw; and, behold, they were in the midst of Samaria.

And the king of Israel said unto Elisha, when he saw them, "My father, shall I smite them? Shall I smite them?"

And he answered, "Thou shalt not smite them. Set bread and water before them, that they may eat and drink, and go to their master."

And he prepared great provision for them. And when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

Samaria besieged—Famine.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria; they besieged it, until an ass's head was sold for fourscore pieces of silver.

And as Joram the king of Israel was passing by upon the wall, there cried a woman unto him, saying, "Help, my lord, O king."

And the king said, "What aileth thee?"

And she answered, "This woman said unto me, 'Give thy son that we may eat him to-day, and we will eat my son to-morrow.' So we boiled my son, and did eat him. And I said unto her on the next day, 'Give thy son, that we may eat him,' and she hath hid her son!"

And it came to pass, when the king heard the words of the woman, that he rent his clothes; then he said, "God do so to me, and more also, if the head of Elisha shall stand on him this day."

But Elisha sat in his house, and the elders with him. And the king sent a man from before him. But ere the messenger came to him, he said to the elders, "See ye how this son of a murderer hath sent to take away mine head? Look! When the messenger cometh, hold the door fast against him. Is not the sound of his master's feet behind him?"

And while he yet talked with them, behold, the messenger came, and the king behind.

And the king said, "Why should I wait for the LORD any longer?'"

Prophecy of plenty.

And Elisha said, "Hear ye the word of the LORD. Thus saith the LORD, 'To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.'"

Then the captain on whose hand the king leaned answered the man of God, and said, "Behold, if the LORD should make windows in heaven, might this thing be."

And Elisha said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

The four lepers.

Now there were four leprous men at the entering in of the gate; and they said one to another, "Why sit we here until we die? If we enter into the city, then the famine is in the city, and we shall die there, and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die."

And they rose up in the twilight, to go unto the camp of the Syrians.

And when they were come to the outermost part of the camp, behold, there was no man there. For the LORD had made the host of the Syrians to hear a noise of chariots and horses, even the noise of a great host; and they said one to another, "Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to

the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and hid it; and they came back, and entered into another tent, and carried thence also, and hid it.

Good news.

Then they said one to another, "We do not well. This day is a day of good tidings, and we hold our peace. If we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household."

So they came and called unto the porter of the city; and they told it to the king's household within.

And Joram the king arose in the night, and said unto his servants, "I will now show you what the Syrians have done. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall take them alive, and get into the city.'"

And one of his servants answered and said, "Let us send and see."

They took therefore two chariots with horses, and went after them unto Jordan; and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned and told the king.

And the people went out, and spoiled the camp of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

And the king appointed the captain on whose hand he leaned to have the charge of the gate; and the people trode upon him in the gate, and he died as the man of God had said.

Elisha and the rulers of Syria.

And Elisha came to Damascus. And Ben-hadad the king of Syria was sick; and it was told him, saying, "The man of God is come hither." And the king said unto Hazael, "Take a present in thine hand, and go meet the man of God, and inquire of the LORD by him, if I shall recover of this sickness?" So Hazael took a present of every good thing of Damascus, forty camels' burden, and came and stood before him and said, "Thy son Ben-hadad king of

Syria hath sent me to thee, saying, 'Shall I recover of this sickness.'"

And Elisha said unto him, "Go, say unto him, 'Thou shalt surely recover.' Howbeit the LORD hath showed me that he shall surely die."

And the man of God wept.

And Hazael said, "Why weepeth my lord?"

And he answered, "Because I know the evil that thou wilt do unto the children of Israel. Their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash in pieces their little ones."

And Hazael said, "But what is thy servant, which is but a dog, that he should do this great thing?"

And Elisha answered, "The LORD hath showed me that thou shalt be king over Syria?"

Then he departed from Elisha and came to his master, who said to him, "What said Elisha to thee?"

And he answered, "He told me that thou shouldest surely recover."

And it came to pass on the morrow that he took a coverlet, and dipped it in water,

A murder in Syria.

History of Judah—Continued.

[1] And the LORD stirred up against Jehoram the Philistines and Arabians, and they came up against Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save the youngest.

Judah invaded.

And after all this the LORD smote him with an incurable disease, and at the end of two years he died of sore diseases. And his people made no burning for him, like the burning of his fathers. He departed without being desired; and they buried him in the city of David, but not in the sepulchers of the kings.

Death of Jehoram—King Ahaziah.

And the inhabitants of Jerusalem made [a] Ahaziah his youngest son king in his stead; for the Arabians had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

[1] 2 Chron. xxi, 16.

[a] B. C. 885.

and spread it on his face, so that he died. And Hazael reigned in his stead.

Forty and two years old was he when he began to reign; and he reigned one year in Jerusalem. His mother's name was Athaliah the grand-daughter of Omri. He also walked in the ways of the house of Ahab; for his mother was his counselor to do wickedly. He did that which was evil in the sight of the LORD, as did the house of Ahab; for they were his counselors to his destruction.

CHAPTER XXIV.

JEHU ANOINTED KING; DESTROYS ALL THE HOUSE OF AHAB, WITH AHAZIAH, KING OF JUDAH.

History of Judah and Israel—Continued.

Ahaziah's visit to Joram.

[1] AND Ahaziah king of Judah went down to see [a] Joram the son of Ahab in Jezreel, because he was sick.

And Elisha the prophet called one of the sons of the prophets, and said unto him, "Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth. And when thou comest thither, look out Jehu the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vial of oil, and pour it on his head, and say, 'Thus saith the LORD, "I have anointed thee king over Israel."' Then open the door, and flee, and tarry not."

Jehu anointed.

So the young prophet went to Ramoth. And when he came, behold, the captains of the host were sitting. And he said, "I have an errand to thee, O captain."

And Jehu arose and went into the house. And he poured the oil on his head, and said unto him, "Thus saith the LORD, the God of Israel, 'I have anointed thee king over the people of the LORD, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.'"

And he opened the door and fled.

Then Jehu came forth. And one said unto him, "Is all well? Wherefore came this mad fellow to thee?"

And he said unto them, "He spake to me, saying,

[1] 2 Kings viii, 29. | [a] His mother's brother.

'Thus saith the LORD, "I have anointed thee king over Israel."'"

Then they hasted and blew the trumpet, saying, "[a] Jehu is king."

So Jehu conspired against Joram.

Jehu rode in a chariot and went to Jezreel; for Joram lay there sick. And Ahaziah king of Judah was come down to see Joram.

Now the watchman stood on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company."

And Joram said, "Take a horseman and send to meet them, and let him say, 'Is it peace?'"

So there went one on horseback to meet him, and said, "Thus saith the king, 'Is it peace?'"

And Jehu said, "What hast thou to do with peace? Turn thee behind me."

And the watchman told, saying, "The messenger came to them, but he cometh not again."

Then he sent out a second on horseback.

Jehu's furious driving.

And the watchman told, saying, "He came even unto them, and cometh not again. And the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

And Joram said, "Make ready my chariot."

And Joram king of Israel and Ahaziah king of Judah, each in his chariot, went out to meet Jehu, and found him in the field Naboth.

And when Joram saw Jehu he said, "Is it peace, Jehu?"

And he answered, "What peace so long as the sins of thy mother Jezebel are so many?"

And Joram turned his hands, and fled, and said to Ahaziah, "There is treachery, O Ahaziah."

Joram slain.

And Jehu drew his bow with his full strength, and smote Joram, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to his captain, "Take up, and cast him in the field of Naboth. For remember how, when I and thou rode together after Ahab his father, the LORD

[a] Reign began B. C. 884.

[a] laid this burden upon him, 'Surely I have seen the blood of Naboth, and I will requite thee in this plat.'"

But the king of Judah fled by the way of the garden house. And Jehu followed after, and smote him and he died. And his servants carried him, in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David. [1] For they said, "He is the son of Jehoshaphat, who sought the LORD with all his heart." Ahaziah slain.

And the house of Ahaziah had no power to hold the kingdom.

[2] And when Jehu was come to Jezreel, Jezebel heard of it; she was the wife of Ahab and the mother of king Joram. And she painted her eyes, and tired her head, and looked out at the window. And as Jehu entered in at the gate, she said, "Is it peace, thou Zimri, thy master's murderer?" Jezebel slain.

And he lifted up his face to the window and said, "Who is on my side? Who?"

And there looked out to him two or three.

And he said, "Throw her down."

So they threw her down, and she died, as the LORD spake by his servant Elijah.

Now Ahab had seventy sons in Samaria, and Jehu wrote letters unto the rulers, saying, "If ye be on my side take the heads of your master's sons." Ahab's sons slain.

And they took the king's sons and slew them.

So Jehu smote all the house of Ahab. [3] And he said to all the people, "Know now that there shall fall unto the earth nothing of the word of the LORD, which he spake concerning the house of Ahab. The LORD hath done that which he spake by his servant Elijah."

And he arose and went to Samaria, and smote all that remained unto Ahab in Samaria, and all the prophets of Baal, all his worshipers, and all his priests.

And they brought forth the pillars that were in the house of Baal, and burned them, and brake down the

[1] 2 Chron. xxii, 9. [2] 2 Kings ix, 30. [3] 2 Kings x, 9.

[a] R. V. marg., Or, *uttered this oracle against him.*

house of Baal. Thus Jehu destroyed Baal out of Israel. Howbeit from the sins of Jeroboam, Jehu departed not, to wit, [a] the golden calves in Beth-el and Dan.

And the LORD said to Jehu, "Thy sons to the fourth generation shall sit on the throne of Israel."

[a] 1 Kings xii, 26–28.

CHAPTER XXV.

ATHALIAH THE USURPER: JOASH SAVED; MADE KING: THE TEMPLE REPAIRED: JOASH'S DEFECTION, DISTRESSES, DEATH.

JEHU'S REIGN; DEATH: REIGN OF JEHOAHAZ: KING JEHOASH.

History of Judah—Continued.

Athaliah usurping the throne.

[1] NOW when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehosheba, [2] daughter of king Joram, and sister of Ahaziah, [3] wife also of Jehoiada the priest, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, and put him and his nurse in the bedchamber. So Jehosheba hid him from Athaliah that she slew him not. And he was with them hid in the house of God six years. And Athaliah reigned over the land.

Joash hid.

And in the seventh year Jehoiada strengthened himself, and took the captains into covenant with him, and [4] took an oath of them in the house of the LORD, and showed them the king's son. [6] And they went about in Judah, and gathered the Levites, and the heads of houses, and

[1] 2 Chron. xxii, 10.
[2] 2 Kings xi, 2.
[3] 2 Chron. xxii, 11.
[4] 2 Kings xi, 4.
[5] 2 Chron. xxiii, 2.

History of Israel—Continued.

Jehu on the throne.

[1] AND the time that Jehu reigned over Israel in Samaria was twenty and eight years. [2] But Jehu took no heed to walk in the law of the LORD, the God of Israel, with all his heart; he departed not from the sins of Jeroboam, wherewith he made Israel to sin.

[1] 2 Kings x, 36.
[2] 2 Kings x, 31.

they came to Jerusalem. And all the congregation made a covenant in the house of God.

Jehoiada sets Joash on the throne.

And Jehoiadà said unto them, "Behold, Joash, the king's son, shall reign, as the LORD hath spoken concerning the sons of David. This is the thing that ye shall do: a third part of you shall be at the doors, and a third part at the king's house, and a third part at the gate; and all the people shall be in the courts of the house of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand."

So the Levites and all Judah did according to all that Jehoiadathe priest commanded. And Jehoiada delivered to the captains the spears, and bucklers, and shields, that had been king David's, which were in the house of God. And he set all the people by the king round about, every man with his weapon in his hand. Then they brought out the king's son and put the crown upon him, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him. And they clapped their hands and said, "God save the king."

And when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD. And she looked, and, behold, the king stood by his pillar at the entrance, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets; the singers also played on instruments of music, and led the singing of praise.

Then Athaliah rent her clothes, and said, "Treason! treason!"

And Jehoiada the priest brought out the captains and said to them, "Slay her not in the house of the LORD."

Athaliah slain.

And she went to the gate, and they slew her there.

A solemn covenant.

[1] And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people. And all the people went to the house of Baal, and brake it down, his altars and his images brake they in pieces thoroughly.

[2] And Jehoiada appointed the offices of the house of

[1] 2 Kings xi, 17. [2] 2 Chron. xxiii, 18.

the LORD, under the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing. And he set the porters at the gates of the house of the LORD. And he took the captains and nobles and governors, and all the people, and brought down the king from the house of the LORD unto the king's house, and set the king upon the throne. So all the people of the land rejoiced, and the city was quiet.

[a] Joash was seven years old when he began to reign. [1] In the seventh year of Jehu began Joash to reign, and he reigned forty years in Jerusalem. And Joash did that which was right in the eyes of the LORD all the days wherein Jehoiada the priest instructed him. [2] And Jehoiada took for him two wives; and he begat sons and daughters.

And it came to pass after this, that Joash was minded to restore the house of the LORD. For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon idols.

[3] And he gathered together the priests and the Levites, and said to them, "Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter."

The temple repaired.

And [4] Jehoiada took a chest and bored a hole in the lid of it, and set it beside the altar on the right hand, as one cometh into the house of the LORD. [5] And they made a proclamation through Judah and Jerusalem, to bring in for the

[1] 2 Kings xii, 1.
[2] 2 Chron. xxiv, 3.
[3] 2 Chron. xxiv, 5.
[4] 2 Kings xii, 9.
[5] 2 Chron. xxiv, 9.

[a] B. C. 878.

History of Israel—Continued.

[1] And Jehu slept with his fathers; and they buried him in Samaria. And [a] Jehoahaz his son reigned in his stead.

Death of Jehu—King Jehoahaz.

[1] 2 Kings x, 35.

[a] B. C. 856.

LORD the tax that Moses laid upon Israel in the wilderness. And all the princes and people rejoiced and brought in, and cast into the chest. And the chest was brought unto the king's office, and when they saw that there was much money, the king's [a] scribe and the priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work, and they hired masons and carpenters. So the workmen wrought and the work was perfected; and they set up the house of God in its state, and strengthened it. And when they had made an end, they brought the rest of the money and made vessels for the house of the LORD, spoons, and vessels of gold, and silver. And they offered burnt offerings in the house of the LORD all the days of Jehoiada.

Death of Jehoiada.

But Jehoiada waxed old and full of days, and he died; an hundred and thirty years old was he when he died.

[a] R. V. marg., Or, *secretary*.

[1] In the three and twentieth year of Joash king of Judah, Jehoahaz, the son of Jehu, began to reign over Israel in Samaria, and reigned seventeen years. He did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom. And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad, his son, continually. He left not to Jehoahaz of the people save fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing.

Distressed —Delivered.

And Jehoahaz besought the LORD, and the LORD hearkened unto him, for he saw how the king of Syria oppressed Israel. And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians, and dwelt as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam.

[1] 2 Kings xiii, 1.

And they buried him in the city of David among the kings, because he had done good in Israel.

Now after the death of Jehoiada came the princes of Judah and made obeisance to the king. Then the king hearkened unto them, and they forsook the LORD, the God of their fathers, and served idols. And wrath came upon Judah and Jerusalem for this. Joash serves idols.

And the spirit of God [a] came upon Zechariah the son of Jehoiada the priest; he stood above the people, and said unto them, "Thus saith God, 'Why transgress ye the commandments of the LORD, that ye cannot prosper? Because ye have forsaken the LORD, he hath forsaken you.'"

And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, "The LORD look upon it, and require it."

And it came to pass at the end of the year, that the Syrians came with a small company of men, and destroyed the princes; the LORD delivered a very great host into their hand, because they had forsaken the LORD the God of their fathers.

So they executed judgment upon Joash. And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of Zechariah the priest, and slew him on his bed, and he died. And they buried him in the city of David, but they buried him not in the sepulchers of the kings. And [b] Amaziah his son reigned in his stead. Joash's distress and death.

[a] R. V. marg., Heb. *clothed* itself with. [b] B. C. 830.

History of Israel—Continued.

And Jehoahaz slept with his fathers; and they buried him in Samaria. And [a] Jehoash his son reigned in his stead. Death of Jehoahaz—King Jehoash.

In the thirty and seventh year of Joash king of Judah began Jehoash to reign over Israel in Samaria, and he reigned sixteen years. He did that which was evil in the sight of the LORD.

[a] B. C. 841.

CHAPTER XXVI.

REIGN OF AMAZIAH: UZZIAH ON THE THRONE.

ELISHA'S DEATH: JEHOASH VICTORIOUS OVER SYRIA AND JUDAH: DEATH OF JEHOASH: JEROBOAM II: HOSEA PROPHESIES.

History of Judah—Continued.

[1] AMAZIAH was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem. He did that which was right in the eyes of the LORD, but not with a perfect heart. King Amaziah.

Now when the kingdom was established unto him, he slew his servants which had killed the king his father. But he put not their children to death, but did according to the law of Moses, saying, "The fathers shall not die for the children, neither shall the children die for the fathers."

Moreover Amaziah gathered Judah together, to go forth to war. He hired also an hundred Preparations for war.

[1] 2 Chron. xxv, 1.

History of Israel—Continued.

NOW Elisha was fallen sick of his sickness whereof he died; and Jehoash the king of Israel came down unto him, and wept over him, and said, "[a] My father! My father! The chariots of Israel and the horsemen thereof!" Jehoash and Elisha.

And Elisha said unto him, "Take bow and arrows. Open the window eastward, and shoot."

And Elisha laid his hands upon the king's hands, and he shot.

And Elisha said, "The LORD'S arrow of victory, even the arrow of victory over Syria! For thou shalt smite the Syrians till thou have consumed them."

And Elisha said, "Take the arrows, and smite upon the ground."

[a] 2 Kings ii, 12

thousand mighty men of valor out of Israel for an hundred talents of silver.

But there came a man of God to him, saying, "O king, let not the army of Israel go with thee, for the LORD is not with Israel. For God hath power to help."

And Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the army of Israel?"

And the man of God answered, "The LORD is able to give thee much more than this."

Then Amaziah separated the army that was come to him, to go home again. And Amaziah took courage, and led forth his people, and went to the Valley of Salt, and smote the children of Seir.

Seir smitten —Idolatry.

Now Amaziah brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, "Why hast thou sought the gods of the people, which have not delivered their own people out of thine hand?"

And the king smote thrice, and stayed.

And the man of God was wroth with him and said, "Thou shouldest have smitten five or six times. Then hadst thou smitten Syria till thou hadst consumed it. Now thou shalt smite Syria but thrice."

Elisha died, and they buried him.

Death of Elisha.

Now bands of Moabites invaded the land at the coming in of the year. And as they were burying a man they spied a band. And they cast the man into the sepulcher of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood on his feet.

And Jehoash took again out of the hand of Benhadad the cities which he had taken out the hand of his father by war. Three times did Jehoash smite him. [1] The LORD was gracious unto Israel and had compassion, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast them from his presence as yet.

The Syrians smitten.

[1] 2 Kings xiii, 23.

And the king said, "Have we made thee of the king's counsel? Forbear; why shouldest thou be smitten?"

A prophet rejected.

Then the prophet forbare, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel."

[1] But the men of the army which Amaziah sent back [2] returned home in fierce anger, and fell upon the cities of Judah, and took much spoil.

Then Amaziah king of Judah took advice, and sent to Jehoash king of Israel, saying, "Come let us look one another in the face."

War between Israel and Judah.

And Jehoash sent to the king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife. And there passed by a wild beast that was in Lebanon, and trode down the thistle. Thine heart hath lifted thee up. Abide at home. Why shouldest thou meddle to thy hurt, that thou shouldest fall, thou and Judah with thee?'"

But Amaziah would not hear. For it was of God, that he might deliver them into the hand of their enemies, because they had sought after the gods of Edom. So Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face. And Judah was put to the worse before Israel; and they fled every man to his tent.

And Jehoash took Amaziah and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate. And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the king's house, and returned to Samaria.

Now from the time that Amaziah did turn away from following the LORD, they made a conspiracy against him in Jerusalem. And he fled to Lachish;

History of Israel—Continued.

And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and [3] Jerobo-

[1] 2 Chron. xxv, 13. [2] 2 Chron. xxv, 10. | [3] B. C. 825.

but they sent after him to Lachish, and slew him there. And they brought him upon horses, and buried him with his fathers.

Amaziah slain—King Uzziah.

And all the people of Judah took [a] Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah, [1] in the twenty and seventh year of Jeroboam king of Israel. He reigned two and fifty years in Jerusalem, [2] and he did that which was right in the eyes of the LORD.

am his son reigned in his stead.

[1] In the fifteenth year of Amaziah king of Judah Jeroboam began to reign in Samaria, and reigned forty and one years. He did that which was evil in the sight of the LORD.

Death of Jehoash—King Jeroboam II.

[2] **The word of the Lord that came unto Hosea, in the days of Jeroboam king of Israel.**

"[3] When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim to go. I took him on my arms. I drew him with bands of love.

"[4] My people are bent to backsliding from me. [5] The Assyrian shall be his king, the sword shall consume.

"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? Mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee.

"They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria, and I shall make them to dwell in their houses," saith the LORD.

[6] But the LORD saw the affliction of Israel, that it was very bitter, for there was no helper for Israel. And the LORD would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam. He warred and recovered Damascus and Hamath for Israel.

Relief for Israel.

[1] 2 Kings xv, 1. [2] 2 Chron. xxvi. 4.

[a] B. C. 810.

[1] 2 Kings v, 14, 23. [2] Hosea i, 1. [3] Hosea xi, 1. [4] Hosea xi, 7. [5] Hosea xi, 5. [6] 2 Kings xiv, 26.

CHAPTER XXVII.

A PROPHECY OF JOEL: A PROPHECY OF HOSEA: REIGN OF UZZIAH: JOTHAM.

JONAH: PROPHECY OF AMOS: DEATH OF JEROBOAM: REIGN OF ZACHARIAH: OF SHALLUM: OF MINAHEM: HOSEA PROPHESIES: REIGN OF PEKAHIAH.

History of Judah—Continued.

[1] **The word of the Lord that came to Joel the son of Pethuel.**

An army of locusts.

"A nation is come up upon my land, strong, and without number; his teeth are the teeth of a lion, and he hath the jaw teeth of a great lion. He hath laid my vine waste, and [a] barked my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white. They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks. [2] The land before them is as the garden of Eden, and behind them a desolate

[1] Joel i, 1. [2] Joel ii, 3.

[a] R. V. marg., Or, *broken.*

History of Israel—Continued.

[1] NOW the word of the LORD came unto Jonah, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

Jonah, the disobedient prophet.

But Jonah rose up and went down to Joppa, and found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD [a] sent out a great wind, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto

[1] Jonah i, 1.

[a] R. V. marg., Or, *hurled.*

wilderness. They burst through the weapons, and [a] break not off their course. They leap upon the city; they run upon the wall; they climb up into the houses; they enter in at the windows like a thief. The LORD uttereth his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the LORD is great and very terrible; and who can abide it?

"Yet even now," saith the LORD, "turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth him of the evil."

Fasting and prayer.

[b] Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the old men, gather the children. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say,

[a] R. V. marg., Or, *are not wounded.*

his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he was fast asleep. So the shipmaster came to him, and said unto him,

"What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not."

And they said every one to his fellow, "Come, and let us cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah.

Then said they unto him, "Tell us, we pray thee, what is thine occupation? Of what people art thou?"

And he said unto them, "I am an Hebrew. I fear the LORD, the God of heaven, which hath made the sea and the dry land." Then were the men exceedingly afraid, and said unto him, "What is this that thou hast done?" For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, "What shall we do unto thee, that the sea may be

[b] Num. x, 1–3.

"Spare thy people, O LORD, and give not thine heritage to reproach."

Then was the LORD jealous for his land, and had pity on his people. And the LORD answered and said unto his people, "Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the nations; but I will remove far off from you the northern army, and will drive him into a land barren and desolate. And I will restore to you the years that the locust hath eaten, the [a] canker-worm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty and be satisfied.

Relief.

"And it shall come to pass [b] afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit. And

Gracious promises.

calm unto us?" For the sea grew more and more tempestuous. And he said unto them, "Take me up, and cast me forth into the sea, so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you."

Nevertheless the men rowed hard to get them back to the land; but they could not. Wherefore they cried unto the LORD, and said, "We beseech thee, O LORD, we beseech thee let us not perish for this man's life, and lay not upon us innocent blood." So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging. Then the men feared the LORD exceedingly; and they offered a sacrifice unto the LORD, and made vows.

And the LORD prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD, and the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

The obedient fish.

And the word of the

[a] R. V. marg., Probably different kinds of locusts, or locusts in different stages of growth. [b] Acts ii, 16.

whosoever shall call on the name of the LORD shall be delivered.

"[1] And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence done to the children of Judah, because they have shed innocent blood in their land. But Judah shall abide forever, and Jerusalem from generation to generation."

[2] The word of the Lord that came unto Hosea.

"[3] Behold, I will allure mine own nation, and bring her into the wilderness, and speak [a] comfortably unto her. And I will give her her vineyards from thence, and the valley of [b] Achor for a door of hope; and she shall [c] make answer there, as in the days of LORD came unto Jonah the second time, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city, and Jonah began to enter into the city, and he cried and said, "Yet forty days, and Nineveh shall be overthrown." Jonah at Nineveh.

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest even to the least. [a] And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he made decree, saying, "Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God. Yea, let them turn every one

[1] Joel iii, 18. [2] Hosea i, 1. [3] Hosea ii, 14.

[a] R. V. marg., Heb. *to her heart.* [b] R. V. marg., That is, *Troubling.* See Josh. vii, 26. [c] R. V. Marg., Or, *sing.*

[a] R. V. marg., Or, *For word came unto the king*, etc.

her youth, and as in the day when she came up out of the land of Egypt.

The love of God.

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

"The children of Israel shall abide many days without king and without sacrifice; afterward in the latter days, shall they return and seek the LORD, and shall come with fear unto his goodness.

"[1] O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the dew that goeth early away. Therefore have I hewed them by the prophets; I have slain them by the from his evil way. Who knoweth whether God will not turn away from his fierce anger, that we perish not?"

And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was angry. And he prayed unto the LORD, and said, "O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live."

And the LORD said, "Doest thou well to be angry?"

Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a [a] gourd, and made it to come up over Jonah, that it might be a shadow over his head. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came

[1] Hosea vi, 4.

[a] R. V. marg., Or, *Palma Christi*.

words of my mouth. For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

And God said to Jonah, "Doest thou well to be angry for the gourd?"

And he said, "I do well to be angry even unto death." The lesson of the gourd.

And the LORD said, "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

[1]**The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel two years before the earthquake.**

[2] Thus saith the LORD: "For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes.

"[3] Shall the trumpet be blown in a city, and the people not be afraid? Shall evil befall a city, and the LORD hath not done it? [4] O Israel, prepare to meet thy God; he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth; the LORD, the God of hosts, is his name. Solemn warnings.

"[5] I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the

[1] Amos i, 1. [2] Amos ii, 6. [3] Amos iii, 6. [4] Amos iv, 12. [5] Amos v, 21.

noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream.

"[1] Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria.

"[2] I will cause you to go into captivity beyond Damascus," saith the LORD, whose name is the God of hosts.

[3] Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words."

Also Amaziah said unto Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house."

Then answered Amos, and said to Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a dresser of sycamore trees; and the LORD took me from following the flock, and the LORD said unto me, 'Go, prophesy unto my people Israel.' Now therefore hear thou the word of the LORD, 'Thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of this land.'

The idol priest rebuked.

"[4] Behold, the days come," saith the Lord GOD, "that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.

"[5] For, lo, I will sift the house of Israel, yet shall not the least grain fall upon the earth. The sinners shall die, which say, 'Evil shall not overtake us.'

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall

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[1] Amos vi, 1.
[2] Amos v, 27.
[3] Amos vii, 10.
[4] Amos viii, 11.
[5] Amos ix, 9.

also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them."

History of Judah—Continued.

Uzziah's prosperity.

[1] Uzziah set himself to seek God in the days of Zechariah, who had understanding in the vision of God. And as long as he sought the LORD, God made him to prosper. He went forth and warred against the Philistines, and brake down the wall of Gath and Ashdod, and built cities among the Philistines. And God helped him, and his name spread abroad even to the entering in of Egypt; for he waxed exceeding strong.

Jerusalem fortified.

Moreover Uzziah built towers in Jerusalem, and fortified them. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the [a] plain. And he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

[1] 2 Chron. xxvi, 3.

[a] R. V. marg., Or, *tableland*.

Death of Jeroboam—King Zechariah.

[1] And Jeroboam slept with his fathers, even with the kings of Israel; and [a] Zechariah his son reigned in his stead.

[2] In the thirty and eighth year of Uzziah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six months. He did that which was evil in the sight of the LORD as his fathers had done. And [b] Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. This was the word of the LORD which he spake unto Jehu, saying, "[c] Thy sons to the fourth generation shall sit upon the throne of Israel." And so it came to pass.

Zechariah slain—King Shallum.

Shallum slain—King Menahem.

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of

[1] 2 Kings xiv, 29.
[2] 2 Kings xv, 8.

[a] B. C. 772. [b] B. C. 772. [c] 2 Kings x, 30.

Moreover Uzziah had an army of fighting men, that made war with mighty power. And Uzziah prepared for them shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. And he made in Jerusalem engines, invented by cunning men, to be on the towers and [a] battlements, to shoot arrows and great stones with. And his name spread far abroad; for he was marvelously helped, till he was strong.

Engines of war.

Judah; and he reigned a month in Samaria. And [a] Menahem the son of Gadi came to Samaria and smote Shallum, and slew him, and reigned in his stead.

Menahem reigned ten years in Samaria. He did that which was evil in the sight of the LORD. He departed not all his days from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.

There came against the land [b] Pul, the king of Assyria; and Menahem exacted money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, and he gave Pul a thousand talents of silver. So the king of Assyria turned back.

Tribute to Assyria.

[1] **The word of the Lord unto Hosea.**

"[2] Hear the word of the LORD, ye children of Israel; the LORD hath a controversy with the inhabitants of the land. There is no truth, nor mercy, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing; they break out, and blood toucheth blood. Therefore shall the land mourn.

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee."

[3] He hath cast off thy [c] calf, O Samaria. The workman made it, and it is no God. The calf of Samaria shall be broken in pieces. For they sow the wind, and they shall reap the whirlwind.

[a] R. V. marg., Or, *corner towers*.

[1] Hosea i, 1. [2] Hosea iv, 1. [3] Hosea viii, 5.

[a] B. C. 772. [b] That is, Tiglath-pileser. [c] 1 Kings xii, 28–30.

[1] When Ephraim spake, there was trembling; he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen; they say of them, "Let the men that sacrifice kiss the calves." Therefore they shall be as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing floor, and as the smoke out of the chimney.

[2] Sow to yourselves in righteousness, reap according to mercy; break up your fallow ground; for it is time to seek the LORD, till he come and [a] rain righteousness upon you.

"[3] I will ransom them from the power of the grave; I will redeem them from death; O death, where are thy plagues? O grave, where is thy destruction?"

[4] And Menahem slept with his fathers; and [b] Pekahiah his son reigned in his stead. Death of Menahem—King Pekahiah.

In the fiftieth year of Uzziah king of Judah Pe-

[1] 2 Chron. xxvi. 16.

[a] R.V. marg., Heb. *rose* (as the sun).

[1] Hosea xiii, 1. [3] Hosea xiii, 14.
[2] Hosea x, 12. [4] 2 Kings xv, 22.

[a] R. V. marg., Or, *teach you righteousness*. [b] B. C. 761.

History of Judah—Continued.

[1] But when he was strong, his heart was lifted up, and he trespassed against the LORD. He went into the temple of the LORD to burn incense upon the altar of incense. And the priests went in after him, and with him fourscore priests of the LORD; and they said unto him, "It pertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron. Go out of the sanctuary, for thou hast trespassed." Uzziah's trespass and punishment.

Then Uzziah was wroth; and while he was wroth with the priests the leprosy [a] brake forth in his forehead.

And all the priests thrust him out quickly, yea himself hasted also to go out, because the LORD had

smitten him. And Uzziah was a leper, and dwelt in a several house. And Jotham his son was over the king's house, judging the people of the land.

And Uzziah slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings; for they said, "He is a leper." And [a] Jotham his son reigned in his stead.

Death of Uzziah—King Jotham.

kahiah began to reign over Israel in Samaria, and reigned two years. And he did that which was evil in the sight of the LORD.

[a] B. C. 758.

CHAPTER XXVIII.

REIGN OF JOTHAM: REIGN OF AHAZ: JERUSALEM BESIEGED: THE IMMANUEL PROPHECY: AHAZ AND ASSYRIA: AHAZ'S DEATH.

DEATH OF PEKAHIAH: REIGN OF PEKAH: HOSHEA'S REIGN: CAPTIVITY OF ISRAEL: REPEOPLING THE LAND WITH STRANGERS.

History of Judah—Continued.

IN the second year of Pekah king of Israel began Jotham king of Judah to reign. Five and twenty years old was he when he began to reign, [1] and he reigned sixteen years in Jerusalem. He did that which was right in the eyes of the LORD. [2] Howbeit the high places were not taken away, [3] and the people did yet corruptly.

Jotham's prosperity.

He built the upper gate of the house of the LORD; moreover he built cities in the hill country of Judah, and castles and towers in the forests. He fought also with the king of the children of Ammon, and prevailed against them. So Jotham became mighty, because he ordered his ways before the LORD his God. And Jotham slept with his fathers, and they buried him in the city of David; and [a] Ahaz his son reigned in his stead.

Death of Jotham—King Ahaz.

[1] 2 Chron. xxvii, 1. [2] 2 Kings xv, 35. [3] 2 Chron. xxvii, 2.

[a] B. C. 742.

History of Israel—Continued.

AND [a] Pekah the son of Remaliah, his captain, conspired against Pekahiah, and smote him in Samaria, in the castle of the king's house, and reigned in his stead.

Death of Pekahiah—King Pekah.

Pekah reigned twenty years in Samaria. He did that which was evil in the sight of the LORD.

[a] B. C. 759.

Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem. He did not that which was right in the eyes of the LORD, like David his father; but he walked in the ways of the kings of Israel, and made also molten images. Moreover he burnt his children in the fire, according to the abominations of the heathen, whom the LORD cast out before the children of Israel. And [1] because they had forsaken the LORD, the God of their fathers, [2] the LORD delivered Ahaz into the hand of the king of Syria. And he smote him, and carried away of his a great multitude of captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. And a mighty man slew the king's son,

Israel and Syria smite Judah.

And the children of Israel carried away captive two hundred thousand, women, sons, and daughters, and took also much spoil from them, and brought the spoil to Samaria. But a prophet of the LORD was there, whose name was Obed; and he went out to meet the host that came to Samaria, and said unto them, "Behold, because the LORD, the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage which hath reached up unto heaven. And now ye purpose to keep the children of Judah and Jerusalem for bondmen and bondwomen unto you. But are there not even with you trespasses of your own against the LORD? Hear me therefore, and send back the captives, which ye have taken captive of your brethren; for the fierce wrath of the LORD is upon you."

A prophet's expostulation.

Then certain of the heads of the children of Ephraim stood up against them that came from the war, and said unto them, "Ye shall not bring in the captives thither. For ye purpose to add unto our sins and trespass."

So the armed men left the captives and the spoil. And the men rose up, and took the captives, and clothed all that were naked among them, and arrayed them, and shod them, and gave

Israel sends back its captives.

[1] 2 Chron. xxviii, 6. [2] 2 Chron. xxviii, 5.

them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, unto their brethren. Then they returned to Samaria.

[1] Then Rezin king of Syria and Pekah king of Israel came up to Jerusalem and besieged Ahaz. Jerusalem besieged.
[2] And it was told the [a] house of David, saying, "Syria is confederate with [b] Ephraim." [3] And his heart was moved, and the heart of his people, as the trees of the forest, are moved with the wind.

Then said the LORD unto Isaiah the prophet, "Go forth now to meet Ahaz, thou, and [c] Shear-jashub thy son, in the highway; and say unto him, 'Take heed, and be quiet; fear not, neither let thine heart be faint, because of these two tails of smoking firebrands, Rezin and the son of Remaliah. Thus saith Isaiah and Ahaz.
the Lord GOD, "Their counsel shall not stand. Within threescore and five years shall Israel be broken to pieces that it be not a people. [d] If ye will not believe ye shall not be established."'"

And the LORD spake again unto Ahaz, saying, "Ask ye a sign of the LORD; ask it either in the depth, or in the height above."

But Ahaz said, "I will not ask."

And Isaiah said, "Hear ye now, O house of David; is it a small thing for you to weary God? Therefore the Lord himself shall give you a sign; behold, [e] a [f] virgin [g] shall conceive, and bear a son, and shall call his The sign of Immanuel.
name [h] Immanuel. [i] Butter and honey shall he eat, [j] when he knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken. But the LORD shall bring

[1] 2 Kings xvi, 5.
[2] Isa. vii, 2.
[3] Isa. vii, 2.

[a] Poetic name for Ahaz. [b] Poetic name for Israel. [c] R. V. marg., That is, *A remnant shall return.* [d] Abrupt change, seeing Ahaz's unbelief. [e] R. V. marg., Or, *the.* [f] R. V. marg., Or, *maiden.* [g] R. V. marg., Or, *is with child and beareth.* [h] R. V. marg., That is, *God is with us.* [i] R. V. marg., Or, *curds.* [j] R. V. marg., Or, *that he may know.*

upon thee the king of Assyria, and days that have not come."

[1] Then Rezin and Pekah besieged Ahaz, but they could not overcome him.

Ahaz seeking help from Syria.

[2] At that time did Ahaz send unto the king of Assyria to help him. For the Edomites also had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the lowland. For the LORD brought Judah low because of Ahaz king of Israel; for he had trespassed sore against the LORD. [3] So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am thy servant and thy son; come up and save me."

[4] And the king of Assyria went up against Damascus and took it, and carried the people of it captive to Kir, and slew Rezin.

The temple stripped—Shameless idolatry.

[5] And Tiglath-pileser king of Assyria came unto Ahaz, but distressed him and strengthened him not. For Ahaz took [6] the silver and gold that was in the house of the

[1] 2 Kings xvi, 5.
[2] 2 Chron. xxviii, 16.
[3] 2 Kings xvi, 7.
[4] 2 Chron. xvi, 9.
[5] 2 Chron. xxviii, 20.
[6] 2 Kings xvi, 8.

History of Israel—Continued.

[1] Rezin king of Syria and Pekah king of Israel came up to Jerusalem to war, and they besieged Ahaz, but could not overcome him. For Ahaz sent messengers to Tiglath-pileser king of Assyria, and took the silver and gold in the house of the LORD and sent it to the king of Assyria. And [2] Tiglath-pileser came and took Ijon, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

Death of Pekah—King Hoshea.

And [a] Hoshea the son of Elah made a conspiracy against Pekah, and smote him, and slew him, and reigned in his stead.

[3] In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned

[1] 2 Kings xvi, 5.
[2] 2 Kings xv, 29.
[3] 2 Kings xvii, 1.

[a] B. C. 730.

LORD and the king's house, and sent it for a present to the king of Assyria, [1] but it helped him not.

And in the time of his distress did he trespass yet more against the LORD, this same king Ahaz. For he [2] went to Damascus to meet Tiglath-pileser, and saw the altar that was at Damascus. And king Ahaz sent Urijah the priest the pattern of the altar, and he built an altar according to all that Ahaz had sent. And when the king was come from Damascus he saw the altar, and drew near, and offered thereon. And the brazen altar which was before the house of the LORD, he brought and put on the side of his altar. [3] And he sacrificed unto the gods of Damascus, which smote him; and he said, "Because the gods of the kings of Syria helped them, therefore will I sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel.

The Damascene altar.

And Ahaz gathered together, and cut in pieces the vessels of the house of nine years. He did that which was evil in the sight of the LORD, yet not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him presents.

And afterward the king of Assyria found conspiracy in Hoshea, for he sent messengers to So king of Egypt. Then the king of Assyria came up throughout all the land, and besieged Samaria three years.

Siege and capture of Samaria.

[1] The word of the Lord that came to Micah.

" [2] Hear, ye peoples, all of you;
Hearken, O earth, and all that therein is:
Let the Lord be witness against you,
The Lord from his holy temple.
Behold the LORD cometh,
And will tread upon the high places, and say,
'I will make Samaria as an heap of the field,
I will pour down the stones thereof;
All her graven images shall be beaten to pieces,

[1] 2 Chron. xxviii, 20.
[2] 2 Kings xxi, 10.
[3] 2 Chron. xxviii, 23.

[1] Micah i, 1.
[2] Micah i, 2.

God, and shut up the doors of the house of the LORD.

Ahaz's wickedness.

[1]And took down the sea from off the brazen oxen that were under it, and put it on a pavement of stone. [2]He made him altars in every corner of Jerusalem, and provoked the LORD to anger.

And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; they brought him not into the sepulchers of the kings of Israel. And [a]Hezekiah his son reigned in his stead.

Death of Ahaz—King Hezekiah.

All her idols will I lay desolate.'"

[1]In the ninth year of Hoshea the king of Assyria [a]took Samaria, and carried Israel away into Assyria. And it was so, because the children of Israel had sinned against the LORD, and did secretly things that were not right, and wrought wicked things, and served idols, whereof the LORD had said unto them, "Ye shall not do this thing." They forsook all the commandments of the LORD, and made them molten images, and caused their sons and daughters to pass through the fire, and sold themselves to do that which was evil in the sight of the LORD. Therefore the LORD was very angry with Israel, and removed them out of his sight. So Israel was carried out of their own land to Assyria unto this day.

Israel all carried away captive.

The word of the Lord that came to Hosea.

"[2]O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow

[1] 2 Kings xvi, 17.
[2] 2 Chron. xxviii, 24.

[a] B. C. 726.

[1] 2 Kings xvii, 6.
[2] Hosea xiv, 1.

[a] B. C. 721.

shall return; they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, 'What have I to do any more with idols?'"

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them; but transgressors shall fall therein.

[1] And [a] Esar-haddon the king of Assyria brought men and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

And at the beginning of their dwelling there they feared not the LORD; therefore the LORD sent lions among them. Wherefore the king of Assyria commanded, saying, "Carry thither one of the priests whom ye brought from thence; and let him teach them."

Samaria colonized—Religious state.

So one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. Howbeit they made gods of their own, and put them in the high places in the cities where they dwelt. They feared the LORD, and served their graven images; and burnt their children in the fire to idols; their children likewise, and their children's children. As did their fathers, so do they unto [b] this day.

[1] 2 Kings xvii, 24.

[a] But not till forty years later, B. C. 678. Ezra iv, 2. [b] The time of final revision. Perhaps by Ezra, B. C. 450.

CHAPTER XXIX.

HEZEKIAH'S REIGN: THE TEMPLE REPAIRED AND RE-DEDICATED: KEEPING THE PASSOVER: DESTROYING IDOLS: REORGANIZATION OF THE TEMPLE SERVICE: VOLUNTARY OFFERINGS.

[1] HEZEKIAH began to reign when he was five and twenty years old, [2] in the third year of Hoshea king of Israel; and he reigned nine and twenty years in Jerusalem. His mother's name was Abi the daughter of Zechariah. He did that which was right in the eyes of the LORD, according to all that David his father had done.

[3] In the first year of his reign, in the first month, he opened the doors of the house of the LORD, and repaired them. And he gathered the priests and Levites together, and said unto them, "Hear me, ye Levites. Now sanctify yourselves, and sanctify the house of the LORD. For our fathers have done that which was evil in the sight of the LORD our God, and have forsaken him. Also they have shut up the doors of the porch of the LORD'S house, and put out the lamps, and have not offered offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to be tossed to and fro, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the LORD, the God of Israel, that his fierce anger may turn away from us. My sons, be not now negligent; for the LORD hath chosen you to stand before him, to minister unto him."

Repairing the temple.

Then the Levites arose, and gathered their brethren, and sanctified themselves, and went in to cleanse the house of the LORD.

[1] 2 Kings xviii, 1. [2] 2 Kings xviii, 1. [3] 2 Chron. xxix, 2.

Then they went in to Hezekiah the king within the palace, and said, "We have cleansed all the house of the LORD, and the altar, and table. Moreover all the vessels, which king Ahaz in his reign did cast away, have we prepared and sanctified; and, behold, they are before the altar of the LORD."

Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of the LORD. And they brought bullocks and lambs, for a sin offering, for the kingdom and for the sanctuary and for Judah. And he set the Levites in the house of the LORD with cymbals and harps, according to the commandment of David, and the priests with trumpets. And when the burnt offering began the song of the LORD began also. And all the congregation worshiped, and the singers sang, and the trumpeters sounded. And when they had made an end of offering, the king and all present bowed themselves and worshiped. And they sang praises with gladness, with the words of Asaph and David.

Joyous worship.

A PSALM OF DAVID, A SONG.

[1] Let God arise, let his enemies be scattered;
Let them also that hate him flee before him.
As smoke is driven away, so drive them away;
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad; let them exult before God;
Yea, let them rejoice with gladness.

Sing unto God, sing praises to his name;
Cast up a highway for him that rideth through the deserts;
His name is JAH; and exult ye before him.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families;
He bringeth out the prisoners into prosperity;
But the rebellious dwell in a parched land.

[1] Psalm lxviii.

O God, when thou wentest forth before thy people,
When thou didst march through the wilderness;
The earth trembled,
The heavens also dropped at the presence of God;
Even yon Sinai trembled at the presence of God, the God of Israel.

Thou, O God, didst send a plentiful rain,
Thou, O God, didst prepare of thy goodness for the poor.

The Lord giveth the word:
The women that publish the tidings are a great host.
Kings of armies flee, they flee:
And she that tarrieth at home divideth the spoil.

A mountain of God is the mountain of Bashan;
An high mountain is the mountain of Bashan.
Why look ye askance, ye high mountains,
At the mountain which God hath desired for his abode?
Yea, the LORD will dwell in it forever.

The chariots of God are twenty thousand,
Even thousands upon thousands.
Thou hast ascended on high, thou hast led thy captivity captive;
Thou hast received gifts among men,
Yea, among the rebellious also, that the LORD God might dwell with them.

Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation.

[1] Then Hezekiah said, "Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings."

And the congregation brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings in abundance. So the service of the house of the LORD was set in order. And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people; for the thing was done suddenly.

Voluntary offerings.

And Hezekiah sent to all Israel and Judah, and wrote

[1] 2 Chron. xxix, 31.

letters also, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD. For they had not kept it [a] in great numbers in such sort as it is written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, saying, "Ye children of Israel, turn again unto the LORD, the God of Abraham, Isaac, and Israel, that he may return to the remnant of you that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, which trespassed against the LORD, so that he gave them up to desolation, as ye see, but [b] yield yourselves unto the LORD, and enter into his sanctuary, and serve the LORD your God, that his fierce anger may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

A call to Israel.

So the posts passed from city to city through the country. But they laughed them to scorn, and mocked them. Nevertheless divers of them humbled themselves, and came to Jerusalem. Also in Judah was the hand of God to give them one heart, to do the commandment of the king. And there assembled at Jerusalem much people to keep the feast.

And they arose, and took away the strange altars that were in Jerusalem, and cast them into the brook Kidron. Then they killed the passover, and the priests and the Levites stood in their place, according to the law of Moses.

And a multitude of the people had not cleansed themselves, yet did they eat the passover. For Hezekiah had prayed for them, saying, "The good LORD pardon [c] every one that setteth his heart to seek the LORD, though he be not cleansed according to the purification of the sanctuary." And the LORD hearkened to Hezekiah, and healed the people.

The passover kept.

[a] R. V. marg., Or, *of a long time.* [b] R. V. marg., Heb. *give the hand.*
[c] R. V. marg., Or, *him that setteth his whole heart.*

And the children of Israel that were present at Jerusalem kept the feast seven days with great gladness, [1] offering sacrifices, and making confession to the LORD; and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

And the whole congregation took counsel to keep other seven days, and they kept other seven days with gladness.

So there was great joy in Jerusalem; for since the time of Solomon the son of David there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up, even unto heaven.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and hewed down the idols, and brake down the altars, until they had destroyed them all. [2] And the king brake in pieces the brazen serpent that Moses had made; for the children of Israel did burn incense to it. And he called it [a] Nehushtan.

Idols destroyed.

[3] Then all the children of Israel returned, every man to his possession.

And Hezekiah appointed the priests and Levites to minister, and to give thanks, and to praise, in the gates of the camp of the LORD. Moreover he commanded the people to give the portion of the priests and Levites, that they might give themselves to the LORD. And as soon as the commandment came abroad, the children of Israel gave in abundance the first fruits of corn, wine, oil, and honey, and of all the increase of the field; they also brought the tithe of oxen and sheep; and the tithe of all things brought they in abundantly, and laid them in heaps.

The temple service reorganized.

And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

Willing offerings.

Then Hezekiah questioned the priests and Levites concerning the heaps. And the chief priest answered

[1] 2 Chron. xxx, 22.
[2] 2 Kings xviii, 4.
[3] 2 Chron. xxxi, 1.

[a] R. V. marg., That is, *A piece of brass.*

him and said, "Since the people began to bring into the house of the LORD, we have eaten and had enough, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store." Then Hezekiah commanded to prepare chambers in the house of the LORD, and they brought in the things faithfully.

CHAPTER XXX.

HEZEKIAH'S PROSPERITY: PROPHECY OF MICAH: HEZEKIAH'S ILLNESS, RESTORATION, AND SONG: THE BABYLONIAN EMBASSY.

HEZEKIAH wrought that which was good and right and faithful before the LORD his God, throughout all Judáh. And in every work that he began he did it with all his heart and prospered. [1] He rebelled against the king of Assyria, and served him not, and smote the Philistines.

Hezekiah's prosperity.

[2] **The word of the Lord that came to Micah.**

[3] Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

But in the latter days it shall come to pass, that the mountain of the LORD'S house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, "Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob. And he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law and the word of the LORD from Jérusalem. And he shall judge between many peoples, and shall reprove strong nations afar off. And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

[4] But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one

[1] 2 Kings xviii, 7. [2] Micah i, 1. [3] Micah iii, 12. [4] Micah v, 2.

come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. And he shall stand, and shall feed his flock in the strength of the LORD, in the majesty of the name of the LORD his God; for now shall he be great unto the ends of the earth. And this man shall be our peace.

[1] Hear ye now what the LORD saith: "Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, the LORD'S controversy, and ye enduring foundations of the earth." For the LORD hath a controversy with his people, and he will plead with Israel. "O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me."

Wherewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

[2] As for me, I will look unto the LORD; I will wait for the God of my salvation. When I fall, I shall arise. When I sit in darkness, the LORD shall be a light unto me.

[3] Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

[4] And Hezekiah had exceeding much riches and honor, and he provided him treasuries for silver and gold and

[1] Micah vi, 1. [2] Micah vii, 7. [3] Micah vii, 18. [4] 2 Chron. xxxii, 27.

precious stones and spices. Storehouses also for corn and wine and oil; and stalls for all manner of beasts, and flocks and herds in abundance.

[1] In those days was Hezekiah sick unto death. And Isaiah the prophet came and said unto him, "Thus saith the LORD, 'Set thine house in order; for thou shalt die; and not live.'"

Hezekiah's illness.

Then he turned his face to the wall, and prayed unto the LORD, saying, "Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept sore.

And the word of the LORD came to Isaiah, saying, "Turn again, and say to Hezekiah the prince of my people, 'Thus saith the LORD, the God of David thy father, "I have heard thy prayer, I have seen thy tears; behold, I will heal thee. On the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the [a] king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake."'"

Isaiah's two messages.

And Hezekiah said unto Isaiah, "What shall be the sign that the LORD will heal me, and that I shall go up unto the house of the LORD the third day?"

And Isaiah said, "This shall be the sign; shall the shadow on the dial of Ahaz go forward ten [b] steps, or go back ten [b] steps?"

And Hezekiah answered, "It is a light thing for the shadow to decline ten steps; nay, but let the shadow return backward ten steps."

The shadow returning.

And Isaiah the prophet cried unto the LORD, and he brought the shadow ten steps backward on the dial of Ahaz.

[2] Now Isaiah had said, "Take a cake of figs, and lay it for a plaister upon the boil."

[3] And they took and laid it on the boil, and he recovered.

[1] 2 Kings xx, 1.
[2] Isa. xxxviii, 21.
[3] 2 Kings xxx, 7.

[a] Already threatening Jerusalem. See next chapter. [b] R. V. marg., Or, *degrees*.

[1] **The writing of Hezekiah, when he had been sick, and was recovered.**

I said, "In the noontide of my days I shall go into the gates of the grave:
I am deprived of the residue of my years."
Like a swallow or a crane, so did I chatter;
I did mourn as a dove; mine eyes fail with looking upward;
O LORD, I am oppressed, be thou my surety.
What shall I say? Himself hath done it,
Wherefore recover thou me, make me to live.
Thou hast in love to my soul delivered it from the pit of [a] corruption;
For thou hast cast all my sins behind thy back.
The grave cannot praise thee,
Death cannot celebrate thee.
The living, the living, he shall praise thee, as I do this day;
The father to the children shall make known thy truth.

The LORD is ready to save me:
Therefore we will sing
All the days of our life in the house of the LORD.

[2] At that time the king of Babylon sent letters [3] to inquire at the wonder that was done, [4] and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah [5] was glad of them, [6] and showed them all the house of his precious things, the silver and gold and spices and oil, and all that was found in his treasures. Messengers from Babylon.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men? Whence came they unto thee?"

And Hezekiah said, "They are come from a far country, even from Babylon."

And Isaiah said, "What have they seen in thine house?"

[1] Isa. xxxviii, 9. [4] 2 Kings xx, 12.
[2] 2 Kings xx, 12. [5] Isa. xxxix, 2.
[3] 2 Chron. xxxii, 21. [6] 2 Kings xx, 13.

[a] R. V. marg., Or, *nothingness*.

And Hezekiah answered, "All that is in mine house have they seen."

And Isaiah said unto Hezekiah, "Hear the word of the LORD. 'Behold, the days come that all that is in thine house shall be carried to Babylon; nothing shall be left, saith the LORD. And of thy sons shall they take away, and they shall be servants in the palace of the king of Babylon.'"

Isaiah's reproof.

Then said Hezekiah unto Isaiah, "Good is the word of the LORD which thou hast spoken."

CHAPTER XXXI.

THE ASSYRIAN INVASION: ISAIAH'S MESSAGES: AN ANGEL STAYS THE ASSYRIANS: SONGS OF EXULTATION.

[1] AFTER these things, and this faithfulness, the king of Assyria [a] came and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. Assyrian invasion.

[2] And Hezekiah sent to the king of Assyria, saying, "I have offended. Return from me. What thou puttest on me I will bear."

And Hezekiah gave him all the silver that was found in the house of the LORD and in the king's house. He cut off the gold from the doors of the temple and gave it to the king of Assyria.

[b] **The word of Isaiah.**

"[3] Woe to the rebellious children," saith the LORD, "that take counsel, but not of me; that go down into Egypt, and have not asked at my mouth; to strengthen themselves in Pharaoh, and to trust in the shadow of Egypt. The strength of Egypt shall be your shame, and the trust in Egypt your confusion.

"Through the [c] land of trouble and anguish, they carry their riches to a people that shall not profit them."

Thus saith the Lord GOD,
The Holy One of Israel,
"In returning and rest shall ye be saved;
In quietness and confidence shall be your strength."
The LORD will wait that he may be gracious,

[1] 2 Chron. xxxii, 1.
[2] 2 Kings xviii, 14.
[3] Isa. xxx, 1.

[a] B. C. 700. [b] Against a strong party that at this crisis were urging an alliance with Egypt. [c] The wilderness between Judah and Egypt.

He will be exalted, that he may have mercy.
The LORD is a God of judgment;
Blessed are they that wait for him.

[1] Behold, the LORD cometh from far,
The LORD shall cause his glorious voice to be heard.
Through the voice of the LORD shall the Assyrian be broken in pieces.
The breath of the LORD doth kindle fire.

Woe to them that go down to Egypt for help,
That trust in horses and chariots;
But look not unto the Holy One of Israel,
Neither seek the LORD.
The Egyptians are men, and not God,
Their horses are flesh, and not spirit.

The LORD of hosts will protect Jerusalem,
He will protect and deliver it.
Turn ye unto him,
O children of Israel;
Then shall the Assyrian fall with the sword, not of man,
And the sword, not of men, shall devour him.
Behold, a King shall reign in righteousness,
And princes shall rule in judgment.
And a Man shall be as an hiding place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.
And my people shall abide in a peaceable habitation,
And in sure dwellings, and in quiet resting places.

A boastful message.

[2] And the king of Assyria sent [a] Rabshakeh and other of [3] his servants [4] from Lachish to Jerusalem, and they came and stood outside the city and called to the king. And the officers of king Hezekiah came out to them, and Rabshakeh said unto them, "Thus saith the great king, the king of Assyria, 'Thou sayest there is strength for war. They are vain words. On whom dost thou trust?

[1] Isa. xxx, 27.
[2] 2 Kings xviii, 17.
[3] 2 Chron. xxxii, 9.
[4] 2 Kings xviii, 17.
[a] R.V. marg., The title of an Assyrian officer.

[1] Doth not Hezekiah persuade you to give you over to die by famine and thirst, saying, "The LORD shall deliver us out of the hand of the king of Assyria?" Who was there among all the gods of those nations which my fathers utterly destroyed that could deliver his people out of my hand, that your God should be able to deliver you?'"

[2] Then said the officers of king Hezekiah, "Speak, I pray thee, in the Syrian language, for we understand it. Speak not in the Jews' language, in the ears of the people that are on the wall."

But Rabshakeh said unto them, "Hath not my master sent me to the men which sit on the wall?"

Then Rabshakeh cried with a loud voice in the Jews' language, saying, "Hear ye the word of the great king, the king of Assyria. Thus saith the king, 'Let not Hezekiah deceive you, for he shall not be able to deliver you; neither let Hezekiah make you trust in the LORD, saying, "The LORD will deliver us." Hearken not unto Hezekiah. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Have they delivered Samaria?'"

But the people held their peace, and answered him not a word, for the king's commandment was, "Answer him not."

[3] So Rabshakeh returned.

[4] Then came the officers of the king to Hezekiah with their clothes rent, and told him the words of Rabshakeh. And when Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. Earnest prayer.

And he sent his officers, covered with sackcloth, unto Isaiah the prophet. And they said unto him, "Thus saith Hezekiah, 'This day is a day of trouble. Wherefore lift up thy prayer. It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria hath sent to reproach the living God.'"

And Isaiah said unto them, "Thus shall ye say to your master, 'Thus saith the LORD, "Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, he shall return to his own Isaiah's comforting messages.

[1] 2 Chron. xxxii, 11. [2] 2 Kings xvii, 26. [3] 2 Kings xix, 8. [4] 2 Kings xviii, 37.

land; and I will cause him to fall by the sword in his own land."'"

The writing of Isaiah.

The king of Assyria saith,
"[1] Ho [a] Ariel! Ariel!
The city where David encamped!
I will camp against thee round about,
And will lay siege against thee with a fort."
—But God saith,
"But the multitude of thy foes shall be as small dust.
The multitude of thy terrible ones as chaff that passeth away,
And the multitude of all nations that fight against Ariel
Shall be as a dream and vision of the night.

I will do a marvelous work;
A marvelous work and a wonder.
And the wisdom of the wise shall perish,
And the understanding of the prudent shall be hid."

[2] Then Isaiah sent unto Hezekiah, saying, "Thus saith the LORD, 'Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which the LORD hath spoken concerning the king of Assyria, "Whom hast thou reproached, and blasphemed? Against whom hast thou exalted thy voice and lifted up thine eyes? Against the Holy One of Israel. But I know thy going out, and thy coming in, and thy raging against me. Therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. Thus saith the LORD, He shall not come unto this city, nor shoot an arrow there. For I will defend this city to save it, for mine own sake, and for my servant David's sake."'"

[3] And Hezekiah took council with his princes, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, "Why should the kings of Assyria come, and find much water?"

And he took courage, and built up all the wall that

[1] Isa. xxix, 1. [2] Isa. xxxvii, 21. [3] 2 Chron. xxxii, 2.

[a] R. V. marg., That is, *The lion of God*, or, *The hearth of God.*

was broken down, and strengthened the city of David, and made weapons and shields in abundance. And he set captains of war over the people, and spake comfortably to them, saying, "Be strong and of good courage. Be not afraid or dismayed for the king of Assyria, nor for all the multitude that is with him; for there is a greater with us than with him. With him is an arm of flesh, but with us is the LORD our God to help us, and to fight our battles."

Hezekiah gathering courage.

And the people rested themselves upon the words of Hezekiah king of Judah.

Sennacherib king of Assyria [1] wrote letters also to rail on the LORD, the God of Israel, and to speak against him. [2] And Hezekiah received the letter from the hand of the messengers, and read it. And Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed and said, "O LORD, the God of Israel, thou art God, even thou alone. Thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes and see. O LORD our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only."

Spreading a letter before God.

[3] And it came to pass [a] that night, that the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand [4] mighty men of valor, and the leaders and captains. [5] And when men arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of his god, that his sons smote him with the sword. [6] Thus the LORD saved Hezekiah and Jerusalem from the hand of the king of Assyria, and guided them on every side. And many brought gifts unto the LORD to Jerusalem, and Hezekiah was exalted in the sight of all nations.

The Assyrians slain.

[1] 2 Chron. xxxii, 17.
[2] 2 Kings xix, 14.
[3] 2 Kings xix, 35.
[4] 2 Chron. xxxii, 21.
[5] 2 Kings xix, 25.
[6] 2 Chron. xxxii, 22.

[a] About B. C. 700.

[1] A PSALM. A SONG.

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains shake with the [a] swelling thereof.

There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved;
God shall help her, and that right early.
The nations raged, the kingdoms were moved;
He uttered his voice, the earth melted.
The LORD of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of the LORD,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God;
I will be exalted among the nations, I will be exalted in the earth.
The LORD of hosts is with us;
The God of Jacob is our refuge.

[2] We give thanks unto thee, O God;
We give thanks, [b] for thy name is near;
Men tell of thy wondrous works.
For neither from the east, nor from the west,
Nor yet from the south, cometh lifting up.
But God is the judge;
He putteth down one, and lifteth up another.
For in the hand of the LORD there is a cup, and the wine foameth;

[1] Psalm xlvi.
[2] Psalm lxxv.

[a] R. V. marg., Or, *pride*. [b] R. V. marg., Or, *For* that *thy name is near thy wondrous works declare*.

It is full of mixture, and he poureth out of the same;
Surely the dregs thereof, all the wicked of the earth shall [a] drain them.
[1] In Judah is God known;
His name is great in Israel.
In Salem also is his tabernacle,
And his dwelling place is Zion.
The stouthearted are spoiled, they have slept their sleep;
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both chariot and horse are cast into a deep sleep.
Thou, even thou, art to be feared;
And who may stand in thy sight when once thou art angry?
Thou didst cause sentence to be heard from heaven;
The earth feared, and was still,
When God arose to judgment,
To save all the meek of the earth.

Surely the wrath of man shall praise thee;
The residue of wrath shalt thou [b] gird upon thee.

[1] Psalm lxxvi.

[a] So in R. V. marg. [b] R. V. marg., Or, *restrain*.

CHAPTER XXXII.

DEATH OF HEZEKIAH: REIGN OF MANASSEH: OF AMON: PROPHECY OF ZEPHANIAH: KING JOSIAH; RESTORING THE TEMPLE; FINDING THE BOOK OF THE LAW: THE GREAT REFORMATION: PASSOVER KEPT: DEATH OF JOSIAH.

Death of Hezekiah King Manasseh.

[1] AND Hezekiah slept with his fathers, [2] and all Judah and Jerusalem did him honor at his death. And [a] Manasseh his son reigned in his stead.

[3] Manasseh was twelve years old when he began to reign; and he reigned five and fifty years in Jerusalem. He did that which was evil in the sight of the LORD, after the abominations of the heathen. For he built again the high places which his father had destroyed; and made an idol as did Ahab king of Israel. And he built altars for the stars in the courts of the house of the LORD, and set up the graven image that he had made in the house of God. And he made his son to pass through the fire, and used enchantments and dealt with wizards. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another.

[4] And the LORD spake by his servants the prophets, saying, "Because Manasseh king of Judah hath done these abominations, behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of mine inheritance; and they shall become a prey and a spoil to all their enemies, because they have done that which is evil in my sight, and have provoked me to anger."

[1] 2 Chron. xxxii, 33. [2] 2 Kings xxi, 1. [3] 2 Kings xxi, 1. [4] 2 Kings xxi, 10. | [a] B. C. 698.

[1] But Manasseh and his people gave no heed. Wherefore the LORD brought the captains of the host of the king of Assyria, which took [a] Manasseh [b] in chains, and bound him with fetters, and carried him to Babylon. And when he was in distress, he besought the LORD, and humbled himself greatly before the God of his fathers. And the LORD heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

Manasseh captive; repentant; restored.

Now after this he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built, and cast them out of the city. And he built up the altar of the LORD, and commanded Judah to serve the LORD.

So Manasseh slept with his fathers, and they buried him in [2] the garden of his own house; and [c] Amon his son reigned in his stead.

Death of Manasseh—King Amon.

Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem. He did that which was evil in the sight of the LORD, as did Manasseh his father; [3] and he humbled not himself before the LORD, as his father had humbled himself. [4] He worshiped idols and forsook the LORD.

And the servants of Amon conspired, and put the king to death in his own house. And the people of the land made [d] Josiah his son king in his stead.

Death of Amon.

[5] **The word of the Lord which came unto Zephaniah.**

I will stretch out my hand upon Judah,
And upon all the inhabitants of Jerusalem;
I will cut off them that are turned back from following the LORD,
And those that have not sought the LORD.
Hold thy peace at the presence of the Lord GOD,
For the day of the LORD is at hand.

[1] 2 Chron. xxxiii, 10. [4] 2 Kings xxi, 22.
[2] 2 Kings xxi, 18. [5] Zeph. i, 1.
[3] 2 Chron. xxxiii, 23.

[a] B. C. 677. [b] R. V. marg., Or, *with hooks.* [c] B. C. 642. [d] B. C. 639.

I will search Jerusalem with candles,
I will punish the men that say in their hearts,
"The LORD will not do good,
Neither will he do evil."
The great day of the LORD is near,
It is near and hasteth greatly.
Neither silver nor gold shall deliver,
He shall make a terrible end.

Seek ye the LORD, all ye meek of the earth,
It may be ye shall be hid in the day of the LORD'S anger.

[1] Woe to her that is rebellious and polluted,
Woe to the oppressing city;
Her princes are roaring lions,
Her judges are evening wolves.
I have cut off nations,
I have made their streets waste.

But I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity nor speak lies.

Sing, O daughter of Zion,
Be glad and rejoice, O daughter of Jerusalem;
The LORD is in the midst of thee;
A mighty one who will save.
He will rejoice over thee with joy,
He will rest in his love.

"I will save her that halteth,
And gather her that was driven away."

[2] Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. He did that which was right in the eyes of the LORD, and walked in the ways of David his father, and turned not aside to the right hand or to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David

King Josiah.

[1] Zeph. iii, 1. [2] 2 Chron. xxxiv, 1.

his father; and in the twelfth year he began to cleanse Judah and Jerusalem from the graven images. And they brake down the altars of the idols in his presence; and the images he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And so he did in the cities of Israel in their ruins round about.

[2] The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin.

[2] The word of the LORD came to me, saying, "Go and cry in the ears of Jerusalem, 'Thus saith the LORD, I remember thy youth, the love of thine espousals; how thou wentest after me in the wilderness. Israel was holiness unto the LORD.

"'I brought you into a plentiful land, to eat the fruit thereof, but when ye entered, ye defiled my land, and made mine heritage an abomination. [3] What unrighteousness have your fathers found in me that they are gone far from me? Pass over the isles and see, send and consider diligently; hath any nation changed their gods, which are no gods? But my people have changed their glory for that which doth not profit.

"'Be astonished, O ye heavens, at this, and be horribly afraid. My people have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water.'"

[4] And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the scribe to the house of the LORD, saying, "Go up to Hilkiah the high priest, that he may sum up the money which the people have brought into the house of the LORD, and give it to workmen to repair the house."

[5] And when they brought the money, Hilkiah the priest said unto Shaphan, "I have found the book of the law given by Moses in the house of the LORD." And Hilkiah delivered the book to Shaphan.

The book of the law found.

And Shaphan brought the king word, saying, "All

[1] Jer. i, 1. [2] Jer. ii, 1. [3] Jer. ii, 5. [4] 2 Kings xxii, 3. [5] 2 Chron. xxxiv, 14.

that was committed to thy servants, they do it. They have emptied out the money that was found in the house, and have delivered it into the hand of the overseers and workmen."

And Shaphan told the king, saying, "Hilkiah the priest hath delivered me a book." And Shaphan read before the king.

And when the king heard the words of the book of the law he rent his clothes. And the king commanded Hilkiah and Shaphan, saying, "Go ye, inquire of the LORD concerning the words of this book. For great is the wrath of the LORD because our fathers have not kept the word of the LORD according to all that is written in this book."

Huldah consulted.

[1]So they went to Huldah the prophetess. And she said unto them, "Thus saith the LORD, the God of Israel, 'Behold, I will bring evil upon this place, even all the words of the book which the king of Judah hath read, because they have forsaken me. But unto the king of Judah, thus shall ye say, "Because thine heart was tender and thou didst humble thyself before the LORD, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. Behold, thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place."'"

And they brought the king word again.

Covenant making.

And the king sent and gathered unto him all the elders of Judah and Jerusalem. And the king went up to the house of the LORD, and the priests and prophets, and all the people, both small and great, with him; and he read in their ears all the words of the book which was found in the house of the LORD. And the king stood by the pillar, and made a covenant before the LORD, to keep his commandments with all his heart, and all his soul; and all the people stood to the covenant.

The temple cleansed.

And the king commanded the priests to bring forth out of the temple of the LORD all the vessels that were made for idols, and he burned them.

[1] 2 Kings xxii, 14.

[1] And the king said unto the Levites that taught all Israel, which were holy unto the LORD, "Put the holy ark in the house which Solomon the son of David king of Israel did build." Temple service restored.

[2] And he set the priests in their charges, and encouraged them to the service of the house of the LORD. [3] And he put down the idolatrous priests that burned incense to the sun and moon. And he brought out the idol from the house of the LORD unto the brook Kidron, and burned it, and stamped it small with powder, and cast the powder upon graves. And he defiled the valley of Hinnom, that no man might make his son or his daughter to pass through the fire. And he took away the horses that the kings of Judah had given to the sun, and burned the chariots of the sun with fire. And the high places which Solomon the king of Israel had builded did the king defile. Moreover the altar that was at Beth-el, which Jeroboam who made Israel to sin, had made, even that altar he brake down.

And as Josiah turned himself he spied the sepulchers that were there in the mount; and he sent, and took the bones out of the sepulchers, and burned them upon the altar, and defiled it, according to the word of the LORD which the [a] man of God proclaimed. Idolatry put away.

Then Josiah said, "What monument is that which I see?"

And the men of the city told him, "It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el."

And he said, "Let him be; let no man move his bones."

And he returned to Jerusalem.

And the king commanded all the people, saying, "Keep the passover unto the LORD your God, as it is written in this book of the covenant." Passover kept.

[4] And Josiah gave to the children of the people lambs

[1] 2 Chron. xxxv, 3. [3] 2 Kings xxiii. 5.
[2] 2 Chron. xxxv. 2. [4] 2 Chron. xxxv, 7.

[a] 1 Kings xiii, 2.

and kids for the passover offerings, thirty thousand, and three thousand bullocks. So the service was prepared, and the priests stood in their place. And the singers were in their place, and the porters at every gate. [1] There was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings.

And there was no king like Josiah that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

[2] After all this, [3] Pharaoh-neco king of Egypt went up against the king of Assyria, [4] by [5] the river Euphrates; [6] and Josiah went out against him. But he sent to him saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war. Forbear from meddling!"

Death of Josiah.

Nevertheless Josiah would not, but disguised himself, that he might fight with him, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, "Have me away; for I am sore wounded." So his servants brought him to Jerusalem; and he died, and was buried in the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah the prophet lamented for Josiah; and all the singing men and singing women spake of Josiah in their lamentations, unto this day; behold, they are written in the lamentations.

[1] 2 Kings xxiii, 22.
[2] 2 Chron. xxxv, 20.
[3] 2 Kings xxiii, 29.
[4] 2 Chron. xxxv, 20.
[5] 2 Kings xxiii, 29.
[6] 2 Chron. xxxv, 20.

CHAPTER XXXIII.

JOAHAZ' SHORT REIGN: KING JEHOIAKIM AND NEBUCHADNEZZAR: PROPHECIES OF JEREMIAH: FIRST CAPTIVITY OF JUDAH: JEHOIAKIM'S REBELLION AND DEATH: CONIAH'S BRIEF REIGN: KING ZEDEKIAH: MESSAGES FROM JEREMIAH.

AND the people of the land took [a] Joahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Reign of Joahaz.

Joahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. He did that which was evil in the sight of the LORD. And Pharaoh-neco put him in bands that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver and a talent of gold. And Pharaoh made Eliakim the son of Josiah king and changed his name to Jehoiakim, and [1] took Joahaz his brother and carried him to Egypt.

The lament of Jeremiah.

The words of Jeremiah.

Weep not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country. For thus saith the LORD touching the son of Josiah, "He shall not return thither any more; but in the place whither they have led him captive, there shall he die. He shall see this land no more."

[2] And Joahaz died in Egypt.

King Jehoiakim.

[3] [b] Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. He did that which was evil in the sight of the LORD.

[1] 2 Chron. xxxvi, 4. [3] 2 Chron. xxvi, 5.
[2] 2 Kings xxiii, 34.

[a] B. C. 608. [b] B. C. 608.

[1] **The word which came to Jeremiah from the Lord concerning Jehoiakim, when he oppressed the people to build him a great house.**

"[2] Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire; that saith, 'I will build me a wide house and spacious chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou strivest to excel in cedar? Did not thy father, Josiah, do judgment and justice? Then it was well with him. He judged the cause of the poor and needy. Was not this to know me? saith the LORD. But thine eyes and thine heart are but for [a] covetousness, and to shed innocent blood; and for oppression and violence, to do it. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.'"

[3] In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the LORD gave Jehoiakim into his hand, with part of the vessels of the house of God. [4] Nebuchadnezzar carried the vessels to Babylon, and put them [5] into the treasure house of his god. And the king spake unto his servant that he should bring certain of the children of Israel, even of the seed royal and nobles, and teach them the learning and tongue of the Chaldeans. Among these was [b] Daniel.

Nebuchadnezzar—First captivity, B. C. 605.

[6] Jehoiakim became Nebuchadnezzar's servant three years; then he turned and rebelled against him. And the LORD sent against him bands of Chaldeans and others to destroy Judah, according to the word which he spake by the hand of his servants the prophets.

Jehoiakim's rebellion.

[2] Jer. xviii, 1. [4] 2 Chron. xxxvi, 7.
[2] Jer. xxii, 13. [5] Dan. i, 2.
[3] Dan. i, 1. [6] 2 Kings xxiv, 1.

[a] R. V. marg., Or, *dishonest gain*.
[b] Made captive B. C. 605.

[1] **The word that came to Jeremiah in the fourth year of Jehoiakim, the same was the first year of Nebuchadrezzar king of Babylon.**

These three and twenty years the word of the LORD hath come unto me, and I have spoken unto you, but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising up early and sending them, saying, "Return ye now, every one from his evil way, and dwell in the land that the LORD hath given you. Yet ye have not hearkened unto me, saith the LORD. Therefore saith the LORD, I will send unto Nebuchadrezzar the king of Babylon my servant, and this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years."

[2] Thus saith the LORD concerning Jehoiakim, "He shall have none to sit upon the throne of David. I will punish him and his seed and his servants for their iniquity, [3] and his dead body shall be cast out in the day to the heat, and in the night to the frost."

Death of Jehoiakim—King Coniah.

[4] Nebuchadrezzar king of Babylon [a]smote the army of Pharaoh-neco king of Egypt, at Carchemish. Then came Nebuchadrezzar and took Jerusalem, and slew Jehoiakim, and made [b]Coniah king.

[5] And the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the brook of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Coniah was eighteen years old when he began to reign; and he reigned in Jerusalem three months. And he did that which was evil in the sight of the LORD, according to all that his father had done.

The word of the Lord by Jeremiah.

"[6] As I live," saith the LORD, "though Coniah king of Judah were the signet upon my right hand, yet would I

[1] Jer. xxv, 1.
[2] Jer. xxxvi, 30.
[3] Jer. xxxvi, 30.
[4] Jer. xlvi, 2.
[5] 2 Kings xxiv, 7.
[6] Jer. xxii, 24.

[a] B. C. 610. [b] B. C. 597.

pluck thee thence. I will give thee into the hand of them of whom thou art afraid, even Nebuchadrezzar, and the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, and there ye shall die. But to the land whereunto their soul longeth to return, thither they shall not return. O earth, earth, earth, hear the word of the LORD. Write ye this man childless. For no man of his seed shall prosper sitting upon the throne of David, and ruling any more in Judah."

[1] At that time the servants of Nebuchadrezzar king of Babylon came up to Jerusalem, and the city was besieged. And Coniah the king of Judah went out to the king of Babylon, he, and his mother, and servants, and princes. And the king of Babylon carried out all the treasures of the house of the LORD, and the king's house, and cut in pieces all the vessels of gold which Solomon had made in the temple of the LORD. And he carried away all Jerusalem, all the princes and mighty men of valor, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest people of the land. And he carried away Coniah, and the king's mother, and wives, and officers, and the chief men of the land into captivity from Jerusalem to Babylon, and made his father's brother king in his stead, and changed his name to Zedekiah.

Captivity of king and others.

[2] And it came to pass in the seven and thirtieth year of the captivity of Coniah king of Judah that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin, and brought him forth out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon. And he changed his prison garments, and did eat bread before him continually all the days of his life. And there was a continual allowance given him of the king of Babylon, every day a portion, all the days of his life.

Coniah in Babylon.

[3] [a] Zedekiah was twenty and one years old when he

[1] 2 Kings xxiv, 10. [3] 2 Chron. xxxvi, 11.
[2] 2 Kings xxv, 27.

[a] B. C. 597.

began to reign; and he reigned eleven years in Jerusalem. He did that which was evil in the sight of the LORD. He humbled not himself before Jeremiah the prophet, speaking from the LORD.

King Zedekiah.

The word of the Lord by Jeremiah.

[1] In the beginning of the reign of Zedekiah king of Judah came this word unto Jeremiah from the LORD, saying, "Make thee bands and [a] bars, and put them upon thy neck; and send them to the king of Edom, and the king of Moab, and Tyre, and Zidon. And give a charge, saying, 'Thus saith the LORD of hosts, "I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant. And all the nations shall serve him, and his son, and his son's son, until the time of his own land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke, that nation will I punish with the sword and with the famine, and with the pestilence."'"

Jeremiah's object lesson.

And Jeremiah spake to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people?"

And Hananiah the false prophet spake, saying, "Thus speaketh the LORD, 'I have broken the yoke of the king of Babylon.'"

Then Hananiah took the bar from off Jeremiah's neck and brake it, saying, "Thus saith the LORD, 'Even so will I break the yoke of Nebuchadnezzar king of Babylon.'"

A false prophet.

Then the word of the LORD came to Jeremiah, saying, "Thus saith the LORD, 'Thou hast broken the bars of wood, but I will make in their stead bars of iron. For I have put a yoke of iron upon the neck of all these nations that they may serve Nebuchadnezzar.'"

[1] Jer. xxvii, 1. | [a] R. V. marg., See Lev. xxvi, 13.

"Hananiah, the LORD hath not sent thee. Thou makest this people to trust in a lie. Therefore thus saith the LORD, 'Behold, I will send thee away from off the face of the earth; this year thou shalt die, because thou hast spoken rebellion against the LORD.'"

So Hananiah died the same year.

CHAPTER XXXIV.

JEREMIAH'S LETTER TO THE CAPTIVE JEWS: EZEKIEL'S SIGN AND PROPHECY: JERUSALEM BESIEGED: ZEDEKIAH AND JEREMIAH: DESTRUCTION OF JERUSALEM: FINAL CAPTIVITY OF KING AND PEOPLE: FLIGHT TO EGYPT: FINAL PROPHECIES OF JEREMIAH.

NOW these are the words of the letter that Jeremiah the prophet sent unto the elders, and priests, and prophets, and all the people, whom Nebuchadnezzar had carried away captive to Babylon. Jeremiah's letter.

Thus saith the LORD God of Israel, "Build ye houses, and dwell in them; plant gardens, and eat the fruit of them. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it; for in the peace thereof shall ye have peace."

For thus saith the LORD, "After seventy years be accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, and I will bring you again unto the place whence I caused you to be carried away captive."

Thus saith the LORD concerning the king on the throne of David, and concerning your brethren that are not gone forth with you into captivity, "Behold, I will send upon them the sword, and will deliver them to be tossed

to and fro among all the kingdoms of the earth; because they have not hearkened to my words."

Thus saith the LORD concerning Ahab and Zedekiah, which prophesy a lie unto you in my name, "Behold, I will deliver them into the hand of Nebuchadrezzar, and he shall [a] roast them in the fire [1] before your eyes; because they have spoken words in my name falsely."

[2] And Zedekiah rebelled against the king of Babylon, [3] who had made him swear by the LORD that he would not rebel, [4] sending ambassadors into Egypt that they might give him horses and much people.

The word of the Lord by Ezekiel.

Ezekiel's sign and prophecy in captivity.

[5] The word of the LORD came unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar.

[6] The word of the LORD came unto me, saying, "Son of man, prepare thee stuff for [b] removing, and remove from thy place to another place by day in their sight. And go forth at even in their sight, as when men go forth into exile. Dig thou through the wall in their sight, and carry out thereby in the dark. Thou shalt cover thy face that thou see not the ground. For I have set thee for a sign unto the house of Israel."

And I did as I was commanded; I brought forth my stuff by day, as stuff for removing, and in the even I digged through the wall with mine hand; I brought it forth in the dark, and bare it upon my shoulder in their sight. And in the morning came the word of the LORD unto me, saying, "Son of man, hath not the house of Israel said unto thee, 'What doest thou?' Say unto them, 'This concerneth the prince, and all the house of Israel in Jerusalem. I am your sign; like as I have done, so shall it be done unto them; they shall go into exile, into captivity. And the prince that is among them shall bear his things upon his shoulder in the dark, and shall go forth; they shall dig through the wall to

[1] Jer. xxix, 21. [2] 2 Kings xxiv, 20. [3] 2 Chron. xxxvi, 13. [4] Ezek. xvii, 15. [5] Ezek. i, 3. [6] Ezek. xii, 1.

[a] Dan. iii, 6. [b] R. V. marg., Or, *exile*.

carry out thereby. He shall cover his face, he shall not see the ground. But he shall be taken and brought to Babylon, yet he shall not see it, though he shall die there. And I will scatter toward every wind all that are round about him to help him. And they shall know that I am the LORD.'" [a]

Jerusalem beseiged.

[1] And it came to pass that Nebuchadnezzar king of Babylon came, he and all his army, and encamped against Jerusalem; and they built forts against it round about. So the city was besieged. The famine was sore in the city, so that there was no bread for the people.

[2] And Zedekiah the king sent to the prophet Jeremiah, saying, "Pray now unto the LORD for us."

And [3] Zedekiah again sent and said unto him, "I will ask thee a thing; hide nothing from me."

Then Jeremiah said unto Zedekiah, "If I declare it unto thee, wilt thou not surely put me to death? If I give thee counsel, thou wilt not hearken unto me."

Jeremiah before Zedekiah.

So Zedekiah the king sware secretly unto Jeremiah, saying, "As the LORD liveth that made us, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

Then said Jeremiah unto Zedekiah, "Thus saith the LORD, the God of hosts, the God of Israel, 'If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire. But if thou wilt not go forth, then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.'"

And Zedekiah the king said unto Jeremiah, "I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hand, and they mock me."

But Jeremiah said, "They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, in that which I speak unto thee; so it shall be well with thee,

[1] 2 Kings xxv, 1. [2] Jer. xxxvii, 3. [3] Jer. xxxviii, 14.

[a] For other prophecies of Ezekiel, see page 501.

and thy soul shall live. But if thou refuse to go forth, this is the word that the LORD hath showed me, 'Behold, they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned by fire.'"

Then said Zedekiah, "Let no man know of these words, and thou shalt not die."

Zedekiah's capture and punishment.

And it came to pass when a breach was made in the city, that the princes of the king of Babylon came in, and when Zedekiah and the men of war saw them they fled, and went forth out of the city by night, by the way of the king's garden. But the army of the Chaldeans pursued after them, and overtook Zedekiah, and brought him to Nebuchadrezzar king of Babylon.

[1] And all his army was scattered from him.

And they slew the sons of Zedekiah, before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon. [2] The king of Babylon slew their young men with the sword, and had no compassion upon young man or maiden, old man or ancient. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes; all these he brought to Babylon. [3] And the pillars of brass that were in the house of the LORD, and the bases and the brazen sea that were in the house of the LORD, did the Chaldeans break in pieces, and carried the brass of them to Babylon. [4] And they [a] burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of the LORD, until the land had enjoyed her sabbaths. For as long as she lay desolate she kept sab-

Final captivity—Jerusalem destroyed.

[1] 2 Kings xxv, 5. [3] 2 Kings xxv, 13.
[2] 2 Chron. xxxvi, 17. [4] 2 Chron. xxxvi, 19.

[a] B. C. 586.

bath, to fulfill threescore and ten years. [1] Because they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

A PSALM OF THE CAPTIVITY.

[2] By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
"Sing us one of the songs of Zion."
How shall we sing the LORD'S song
In a strange land?

[3] But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen, [4] and he made Gedaliah governor over them.

And Gedaliah said unto the people, "Fear not; dwell in the land, and serve the king of Babylon, and it shall be well." Gedaliah.

But Ishmael came, and ten men with him, and smote Gedaliah that he died. And all the people, both small and great, arose and came to Egypt, for they were afraid of the Chaldeans. They [5] took Jeremiah the prophet and came even to Tahpanhes. Flight to Egypt.

Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, "Take great stones in thine hand, and hide them in mortar in the brickwork at the entry of Pharaoh's house, in the sight of the men of Judah; and say unto them, 'Thus saith the LORD of hosts, the God of Israel, "Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the Jeremiah's sign.

[1] 2 Chron. xxxvi, 16.
[2] Psalm cxxxvii.
[3] 2 Kings xxv, 12.
[4] 2 Kings xxv, 22.
[5] Jer. xliii, 6.

land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garments." ' "[a]

[1] **The word that came to Jeremiah from the Lord, saying,**

"Write thee all the words that I have spoken unto thee in a book. For, lo, the days come," saith the LORD, "that I will turn again the captivity of my people, and cause them to return to the land that I gave to their fathers, and they shall possess it. In that day they shall serve the LORD their God."

"[2] At that time," saith the LORD, "will I be the God of all the families of Israel, and they shall be my people."

Thus saith the LORD, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. Again will I build thee, and thou shalt be built, O Israel; again shalt thou make merry. Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall enjoy the fruit thereof. For there shall be a day, that the watchmen upon the hills of Ephraim shall cry, 'Arise ye, and let us go up to Zion unto the LORD our God.' Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, a great company shall they return hither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn."

A gracious prophecy.

[3] Thus saith the LORD, "Yet again there shall be heard in Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, 'Give thanks to the LORD of hosts, for the LORD is good, for his mercy endureth forever.'

"In those days will I cause a [b] Branch of righteousness

[1] Jer. xxx, 1. [2] Jer. xxxi, 1. [3] Jer. xxxiii, 10.

[a] Nebuchadrezzar overran Egypt in 581. [b] R.V. marg., Or, *Shoot*, or, *Bud*.

to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called, The LORD is our righteousness." [a]

[a] For other prophecies of Jeremiah, see page 481.

THE BOOK OF JOB.

CHAPTER I.

INTRODUCTION.

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east.

Job.

And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and drink with them. And Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned." Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and [a] Satan came also among them. And the LORD said unto Satan, "Whence comest thou?"

Then Satan answered, "From going to and fro in the earth, and from walking up and down in it."

And the LORD said unto Satan, "Hast thou considered my servant Job? There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

Then Satan said, "Doth Job fear God for naught?

[a] R. V. marg., That is, *the Adversary*.

Hast not thou made an hedge about him and his house, and about all that he hath? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will [a] renounce thee to thy face." Job accused.

And the LORD said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Job tested.

So Satan went forth from the presence of the LORD.

And it fell on a day when his sons and daughters were eating and drinking in their eldest brother's house, that there came a messenger unto Job, and said, "The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said, "The Chaldeans made three bands, and [b] fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said, "Thy sons and thy daughters were eating and drinking in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped. And he said, "Naked came I out of my mother's womb, and naked shall I return thither. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

[a] This was the great test: will Job forsake God for idols? He endured the test. [b] R. V. marg., Or, *made a raid*.

In all this Job sinned not, nor charged God with foolishness.

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, "From whence comest thou?"

And Satan answered, "From going to and fro in the earth, and from walking up and down in it."

And the LORD said unto Satan, "Hast thou considered my servant Job? He still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

And Satan answered the LORD, and said, "All that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face."

Job accused further.

And the LORD said unto Satan, "Behold, he is in thine hand; only spare his life."

So Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he sat among the ashes.

Then said his wife unto him, "Dost thou still hold fast thine integrity? Renounce God, and die."

Job tested further.

But he said unto her, "Thou speakest as one of the [a] foolish women. What? Shall we receive good at the hand of God, and shall we not receive evil?"

In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him,—Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent everyone his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

[a] R. V. marg., Or, *impious*.

CHAPTER II.

FIRST ROUND OF DISCUSSION.

AFTER this opened Job his mouth, and cursed his day.
And Job answered and said:

Job's first speech—His awful sorrow.

"Let the day perish wherein I was born,
And the night which said, 'There is a man child conceived.'
Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.
Let darkness and [a] the shadow of death claim it for their own;
Let a cloud dwell upon it;
Let all that maketh black the day terrify it.
As for that night, let thick darkness seize upon it;
Let it not rejoice among the days of the year;
Let it not come into the number of the months.
Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it behold the eyelids of the morning.
Why died I not?
Why did I not give up the ghost?

For now should I have lain down and been quiet;
I should have slept; then had I been at rest.
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there;
And the servant is free from his master.

Wherefore is light given to him that is in misery,
And life unto the bitter in soul;

[a] R. V. marg., Or, *deep darkness* (and so elsewhere).

Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when then they can find the grave?

Then answered Eliphaz the Temanite, and said,

Eliphaz's speech.

"If one assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.
Remember, I pray thee, [a] who ever perished, being innocent?
Or where were the upright cut off?

Insinuates Job's former wickedness.

According as I have seen, they that plow iniquity,
And sow trouble, reap the same.
By the breath of God they perish,
And by the blast of his anger are they consumed.

Now a thing was secretly brought to me,
And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;
A form was before mine eyes;
There was silence, and I heard a voice, saying,
'Shall mortal man [b] be more just than God?
Shall a man [c] be more pure than his Maker?'

[a] In this life, understood. The argument of the Three was: You are suffering, you must have sinned. [b] R. V. marg., Or, *be just before God.* [c] R. V. marg., Or, *be pure before his Maker.*

Behold, he putteth no trust in his servants,
And his angels he chargeth with folly;
How much more them that dwell in houses of clay,
Whose foundation is in the dust.

I have seen the foolish taking root;
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate.

But as for me, I would seek unto God,
And unto God would I commit my cause. Exhorts Job.
Behold, happy is the man whom God correcteth;
Therefore despise not thou the chastening of the Almighty."

Then Job answered and said,

"Oh that my vexation were but weighed, Job's answer.
And my calamity laid in the balances!
For now it would be heavier than the sand of the seas; Excuses his feverish words.
Therefore have my words been rash.

To him that is ready to faint kindness should be showed from his friend.
My brethren have dealt deceitfully.

Teach me, and I will hold my peace;
[a] Cause me to understand wherein I have erred.
How forcible are words of uprightness!
But what doth your arguing reprove?
Do ye imagine to reprove words?
Seeing that the speeches of one that is desperate are [b] as wind.

Is there not a [c] warfare to man upon earth?
And are not his days like the days of an hireling? Bemoans his life.
As a servant that earnestly desireth the shadow,
And as an hireling that looketh for his wages;
So am I made to possess months of vanity,
And wearisome nights are appointed to me.

[a] Job knows he is suffering, yet he has not lived a corrupt and cruel life.
[b] R. V. marg., Or, *for the wind*. [c] R. V. marg., Or, *time of service*.

When I lie down, I say,
'[a] When shall I arise?' but the night is long;
And I am full of tossings to and fro unto the dawning of the day.
My days are swifter than a weaver's shuttle,
And are spent without hope.

Oh remember that my life is wind;
Mine eyes shall no more see good.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit.
[b] I loathe my life; I [c] would not live alway;
Let me alone; for my days are [d] vanity."

Then answered Bildad the Shuhite, and said,

Bildad's speech.

"How long wilt thou speak these things?
And how long shall the words of thy mouth be like a mighty wind?
If thy children have sinned against God,
And he have delivered them into the hand of their transgression;

Exhortation.

If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
And though thy beginning was small,
Yet thy latter end should greatly increase."

Then Job answered and said,

Job's answer.

"But how can man be just [e] with God?
If he be pleased to contend with him,
He cannot answer him one of a thousand.
He breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.

[a] R. V. marg., Or, *When shall I arise, and the night be gone?* [b] R. V. marg., Or, *I waste away.* [c] R. V. marg., Or, *shall.* [d] R. V. marg., Or, *as a breath.* [e] R. V. marg., Or, *before.*

Now my days are swifter than a [a] post;
They flee away, they see no good.
They are passed away as the swift ships;
As the eagle that swoopeth on the prey.

He is not a man, as I am, that I should answer him,
That we should come together in judgment.
There is no daysman betwixt us, — Longs for a mediator.
That might lay his hand upon us both."

Then answered Zophar the Naamathite, and said,

"Should not the multitude of words be answered? — Zophar's speech.
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou sayest, 'My doctrine is pure,
And I am clean in thine eyes.'
But O that God would speak, — Severe condemnation.
And open his lips against thee!
Know therefore that God exacteth of thee less than thine iniquity deserveth."

Then Job answered and said,

"No doubt but ye are the people," — Job's answer.
And wisdom shall die with you!
But I have understanding as well as you;
I am not inferior to you.
Yea, who knoweth not such things as these? — Sarcastic retort.
What ye know, the same do I know also;
I am not inferior unto you.

Surely I would speak to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
O that ye would altogether hold your peace!
And it should be your wisdom.
Hear now my reasoning,

[a] R. V. marg., Or, *runner*.

And hearken to the pleadings of my lips.
Will ye speak unrighteously for God,
And talk deceitfully for him?
Your memorable sayings are proverbs of ashes,
Your defenses are defenses of clay.

Though he slay me, yet will I wait for him;
Nevertheless I will maintain my ways before him.
Turns to God. How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou harass a driven leaf?
And wilt thou pursue the dry stubble?

Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and [a] is cut down;
He fleeth also as a shadow, and continueth not.
Man dieth, and [b] wasteth away;
Yea, man giveth up the ghost, and where is he?
If a man die, shall he live again?
All the days of my warfare [c] would I wait,
Till my release should come.
[d] Thou shouldest call, and I would answer thee;
Thou wouldest have a desire to the work of thine hands."

[a] R. V. marg., Or, *withereth.* [b] R. V. marg., Or, *lieth low.* [c] R. V. marg., Or, *will . . . shall come.* [d] R. V. marg., Or, *Thou shalt call, and I will*, etc.

CHAPTER III.

SECOND ROUND OF DISCUSSION.

THEN answered Eliphaz the Temanite, and said,

Eliphaz's speech.

"Thine own mouth condemneth thee;
Thine own lips testify against thee.
Art thou the first man that was born?
Or wast thou brought forth before the hills?
Hast thou heard the secret counsel of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?
What understandest thou, which is not in us?
With us are both the grayheaded and the very aged men,
Much elder than thy father.

Boasts his own wisdom.

Are the consolations of God too small for thee,
[a] And the word that dealeth gently with thee?
Why doth thine heart carry thee away?
And why do thine eyes wink?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.

Expostulation.

What is man, that he should be clean?
And he which is born of a woman, that he should be righteous?
Behold, God putteth no trust in his holy ones;
Yea, the heavens are not clean in his sight.
How much less one that is abominable and corrupt,
A man that drinketh iniquity like water!"

Then Job answered and said,

Job's answer.

"I have heard many such things;
[b] Miserable comforters are ye all.
I also could speak as ye do;

[a] R. V. marg., Or, *O is there any secret thing with thee?* [b] R. V. marg., Or, *Wearisome.*

If your soul were in my soul's stead,
I could join words together against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the solace of my lips should assuage your grief.

God delivereth me to the ungodly,
Sad complaints. And casteth me into the hands of the wicked.
I was at ease, and he brake me asunder;
He hath also set me up for his mark.
His archers compass me round about;
He runneth upon me like a giant.
My face is foul with weeping,
And on my eyelids is the shadow of death;
Although there is no violence in mine hands,
And my prayer is pure.

O earth, cover not thou my blood,
And let my cry have no resting place.
Even now, behold, my witness is in heaven,
And he that voucheth for me is on high.
My friends scorn me;
But mine eye poureth out tears unto God;
[a] That he would maintain the right of a man with God,
And of a son of man with his neighbor!
For when a few years are come,
I shall go the way whence I shall not return."

Then answered Bildad the Shuhite, and said,

"The light of the wicked shall be put out,
Bildad's speech. And the spark of his fire shall not shine.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
Terrors shall make him afraid on every side,
And shall chase him at his heels.
Fearful threatenings. His strength shall be hunger-bitten,
And calamity shall be ready [b] for his halting.
His remembrance shall perish from the earth,
And he shall have no name in the street.

[a] R. V. marg., Or, *That one might plead for a man with God, as a son of man* pleadeth *for his neighbor.* [b] R. V. marg., Or, *at his side.*

He shall be driven from light into darkness,
And chased out of the world.
He shall have neither son nor son's son among his people,
Nor any remaining where he sojourned.
Surely such are the dwellings of the unrighteous,
And this is the place of him that knoweth not God."

Then Job answered and said,

Job's answer.

"How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me;
Ye are not ashamed that ye deal hardly with me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in mine house count me for a stranger;
I am an alien in their sight.
I call unto my servant, and he giveth me no answer,
Though I intreat him with my mouth.
Even young children despise me;
If I arise, they speak against me.
All my inward friends abhor me;
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.

Sad retrospect.

Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.

Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock forever!
[a] But I know that my [b] redeemer liveth,
And that he shall stand up at the last upon the [c] earth;
And after my skin hath been thus destroyed,
Yet [d] from my flesh shall I see God!

Triumphant trust.

[a] R. V. marg., Or, *For*. [b] R. V. marg., Or, *vindicator*. Heb. *goel*.
[c] R. V. marg., Heb. *dust*. [d] R. V. marg., Or, *without*.

Whom I shall see [a] for myself,
And mine eyes shall behold, and not [b] another."

Then answered Zophar the Naamathite, and said,

Zophar's speech.

"Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his excellency mount up to the heavens,
And his head reach unto the clouds;
He shall fly away as a dream, and shall not be found.

Accusations and threatenings.

Yea, he shall be chased away as a vision of the night.
For he hath oppressed and forsaken the poor;
He hath violently taken away an house.
Therefore his prosperity shall not endure.
Terrors are upon him.

This is the portion of a wicked man from God,
And the heritage appointed unto him by God."

Then Job answered and said,

Job's answer.

"Suffer me, and I also will speak;
And after that I have spoken, mock on.

Wherefore do the wicked live,
Become old, yea, wax mighty in power?

A hard question.

Their houses are safe from fear,
Neither is the rod of God upon them.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.

One dieth in his full strength,
Being wholly at ease and quiet;
And another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust,
And shall be borne to the grave.
How then comfort ye me in vain,
Seeing in your answers there remaineth only falsehood?"

[a] R. V. marg., Or, *on my side.* [b] R. V. marg., Or, as *a stranger.*

CHAPTER IV.

THIRD ROUND OF DISCUSSION.

THEN answered Eliphaz the Temanite, and said,

Eliphaz's speech.

"Is not thy wickedness great?
Neither is there any end to thine iniquities.
For thou hast taken pledges of thy brother for naught,
And stripped the naked of their clothing.

Direct accusations.

Thou hast not given water to the weary,
And thou hast withholden bread from the hungry.
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee.

Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, 'What doth God know?
Can he judge through the thick darkness?'
Acquaint now thyself with him, and be at peace;
Thereby good shall come unto thee."

Then Job answered and said,

Job's answer.

"Oh that I knew where I might find him,
That I might come even to his seat!

Turns from man to God.

I would order my cause before him,
And fill my mouth with arguments.
Would he contend with me in the greatness of his power?
Nay; but he would give heed unto me.
But he knoweth the way that I take;
When he hath tried me, I shall come forth as gold.

My foot hath held fast to his steps;
His way have I kept, and turned not aside.

Asserts his innocence.

I have not gone back from the commandment of his lips;
I have treasured up the words of his mouth more than my necessary food."

Bildad's speech.

Then answered Bildad the Shuhite, and said,

Safe generalities.

"How can man be just [a] with God?
Or how can he be clean that is born of a woman?
Behold, even the moon hath no brightness,
And the stars are not pure in his sight;
How much less man, that is a worm!
And the son of man, which is a worm!"

Then Job answered and said,

Job's answer.

"How hast thou helped him that is without power!
How hast thou saved the arm that hath no strength!
How hast thou counseled him that hath no wisdom,
And [b] plentifully declared sound knowledge!

Thinks of God's greatness.

God stretcheth out the north over empty space,
And hangeth the earth [c] upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He hath described a boundary upon the face of the waters,
Unto the confines of light and darkness.
The pillars of heaven tremble;
He stirreth up the sea with his power.
By his spirit the heavens are [d] garnished;
His hand hath pierced the swift serpent.

Lo, these are but the outskirts of his ways;
And how small a whisper do we hear of him!
But the thunder of his [e] power who can understand?" [f]

[a] R. V. marg., Or, *before*. [b] Sarcasm. Notice the brevity of Bildad's speech. [c] R. V. marg., Or, *over*. [d] R. V. marg., Heb. *beauty*. [e] R. V. marg., Or, *mighty deeds*. [f] Notice the brevity of Bildad's speech, just preceding this one of Job's, and the utter silence of Zophar, when his turn comes.

CHAPTER V.

JOB'S MONOLOGUES.

AND Job again took up his parable, and said,

"Surely there is a mine for silver,
And a place for gold which they refine.
Iron is taken out of the earth,
And brass is molten out of the stone.
Man setteth an end to darkness,
And searcheth out to the furthest bound
The stones of thick darkness and of the shadow of death.

The miner searching for precious things.

He breaketh open a shaft away from where men sojourn;
They are forgotten of the foot that passeth by;
They hang afar from men, they swing to and fro.
As for the earth, out of it cometh bread;
And underneath it is turned up as it were by fire.
The stones thereof are the place of sapphires,
And it hath dust of gold.
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it;
The proud beasts have not trodden it,
Nor hath the fierce lion passed thereby.

He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.
He cutteth out [a] channels among the rocks;
And his eye seeth every precious thing.
He bindeth the streams [b] that they trickle not;
And the thing that is hid bringeth he forth to light.

But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.

But where is wisdom?

[a] R. V. marg., Or, *passages*. [b] R. V. marg., Heb. *from weeping*.

The deep saith, 'It is not in me;'
And the sea saith, 'It is not with me.'
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and glass cannot equal it;
Neither shall the exchange thereof be jewels of fine gold.
No mention shall be made of coral or of crystal;
Yea, the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.

God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind;
Yea, he meteth out the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder;
Then did he see it, and declare it;
Wisdom defined. He established it, yea, and searched it out.
And unto man he said,
'Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.'

Oh that I were as in the months of old,
As in the days when God watched over me;
The past. When his lamp shined upon my head,
And by his light I walked through darkness;
As I was in [a] the ripeness of my days,
When the [b] secret of God was upon my tent;
When the Almighty was yet with me,
And my children were about me.

[a] R. V. marg., Heb. *my days of autumn.* [b] R. V. marg., Or, *counsel.* Or, *friendship.*

When I went forth to the gate unto the city,
When I prepared my seat in the street,
The young men saw me and hid themselves,
And the aged rose up and stood;
The princes refrained talking,
And laid their hand on their mouth.

For when the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto me;
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy;
And the cause of him that I knew not I searched out.
And I brake the jaws of the unrighteous,
And plucked the prey out of his teeth.

Then I said, 'I shall die in my nest,
And I shall multiply my days as [a] the sand.'

But now they that are younger than I have me in derision,
Whose fathers I disdained to set with the dogs of my flock. The present.
I am become their song,
I am a byword unto them.
They abhor me, they stand aloof from me,
And spare not to spit in my face.

My soul is poured out within me;
Days of affliction have taken hold upon me.
In the night season my bones are [b] pierced in me,
And the pains that gnaw me take no rest.
When I looked for good, then evil came;
And when I waited for light, there came darkness.
My skin is black, and falleth from me,
And my bones are burned with heat.

[a] R. V. marg., Or, *the phenix*. [b] R. V. marg., Or, *corroded* and drop *away from me*.

Doth not God see my ways,
And number all my steps?
If I have walked with vanity,
And my foot hath hasted to deceit;

Passionate challenge concerning his purity of life.

(Let me be weighed in an even balance,
That God may know mine integrity;)
If my step hath turned out of the way,
And if any spot hath cleaved to mine hands;
Then let me sow, and let another eat;
Yea, let the produce of my field be rooted out.
If I did despise the cause of my manservant or of my maidservant,
When they contended with me;
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?
If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof;
If I have seen any perish for want of clothing,
Or that the needy had no covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,
Because I saw my help in the gate;
Then let my shoulder fall from the shoulder blade,
And mine arm be broken from the bone.

If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him;
If [a] like Adam I covered my transgressions,
By hiding mine iniquity in my bosom;
If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life;
Let thistles grow instead of wheat,
And cockle instead of barley."

The words of Job are ended.

[a] R. V. marg., Or, *after the manner of men.*

CHAPTER VI.

ELIHU'S MONOLOGUE.

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram; against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were elder than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

And Elihu answered and said,

"I am young, and ye are very old;
Wherefore I held back, and durst not show you mine opinion.
I said, 'Days should speak,
And multitude of years should teach wisdom.'

But there is a spirit in man,
And the breath of the Almighty giveth them understanding.
It is not the great that are wise, **Reason for speaking.**
Nor the aged that understand judgment.
Behold, I waited for your words,
I listened for your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.

They are amazed, they answer no more;
They have not a word to say.

And shall I wait because they speak not,
Because they stand still, and answer no more?
I also will answer my part,
I also will show mine opinion.
For I am full of words;
The spirit within me constraineth me.
Let me not, I pray you, respect any man's person;
Neither will I give flattering titles unto any man.

Job, I pray thee, hear my speech,
And hearken to all my words.
Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
'I am clean, without transgression;
I am innocent, neither is there iniquity in me.
Behold, God findeth occasions against me,
He counteth me for his enemy;
He putteth my feet in the stocks,
He marketh all my paths.'

Behold, I will answer thee. In this thou art not just;
For God is greater than man.
Why dost thou strive against him?
For he giveth not account of any of his matters.

God speaketh [a] once,
Yea twice, though man regardeth it not.
The three ways God teaches men.
In a dream, in a vision of the night,
When deep sleep falleth upon men;
Then he openeth the ears of men,
And sealeth their instruction.
He is chastened also with pain upon his bed,
And with continual strife in his bones.
If there be with him [b] an angel,
An interpreter, one among a thousand,
To show unto man what is right for him;
Then he is gracious unto him, and saith,
'Deliver him from going down to the pit,
I have found a ransom.'
His flesh shall be fresher than a child's;

[a] R. V. marg., Or, *in one way, yea, in two.* [b] R. V. marg., Or, *a messenger.*

He returneth to the days of his youth;
He prayeth unto God, and he is favorable unto him;
So that he seeth his face with joy.
He singeth before men, and saith,
'I have sinned, and perverted that which was right, — Result of God's dealings.
And it profited me not;
He hath redeemed my soul from going into the pit,
And my life shall behold the light.'

Lo, all these things doth God work,
Twice, yea thrice, with a man,
To bring back his soul from the pit,
That he may be enlightened with the light of [a] the living.
Mark well, O Job, hearken unto me;
Hold thy peace, and I will speak.
If thou hast anything to say, answer me;
Speak, for I desire to justify thee."

Moreover Elihu answered and said,

"Hear my words, ye wise men;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the palate tasteth meat.
Let us choose for us that which is right;
Let us know among ourselves what is good.

Of a surety, God will not do wickedly,
Neither will the Almighty pervert judgment.
Shall even one that hateth right govern? — God's exalted character.
And wilt thou condemn him that is just and mighty?
Is it fit to say to a king, 'Thou art vile?'
Or to nobles, 'Ye are wicked?'
How much less to him that respecteth not the persons of princes,
Nor regardeth the rich more than the poor?
For they are all the work of his hands.

His eyes are upon the ways of a man,
And he seeth all his goings.

[a] R. V. marg., Or, *life*.

There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.

When he giveth quietness, who then can condemn?
And when he hideth his face, who then can behold him?"

Moreover Elihu answered and said,

"Thinkest thou this to be thy right?
Man cannot boast. Or sayest thou, 'My righteousness is more than God's?'
Look unto the heavens, and see;
And behold thou the skies, which are higher than thou."

Elihu also proceeded, and said,

"Suffer me a little, and I will show thee;
For I have yet somewhat to say on God's behalf.
I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
God's just dealings. Behold, God is mighty, and despiseth not any;
He is mighty in strength of understanding.
He preserveth not the life of the wicked;
But giveth to the afflicted their right.
He withdraweth not his eyes from the righteous;
But with kings upon the throne
He setteth them forever, and they are exalted.
And if they be bound in fetters,
And be taken in the cords of affliction;
Then he showeth them their work,
And their transgressions, that they have behaved themselves proudly.
He openeth also their ear to instruction,
And commandeth that they return from iniquity.
Yea, he would have led thee away out of distress
Into a broad place, where there is no straitness.
Behold, God doeth loftily in his power.
Who is a teacher like unto him?
Behold, God is great, and we know him not;
The number of his years is unsearchable.

God in nature. He draweth up the drops of water,
Which distill in rain from his vapor.
Can any understand the spreadings of the clouds,

The thunderings of his pavilion?
Behold, he spreadeth his light around him.
Hearken ye unto the noise of his voice;
He sendeth it forth under the whole heaven.
He thundereth with the voice of his majesty;
God thundereth marvelously with his voice.
He saith to the snow, 'Fall thou on the earth;'
Likewise to the shower of rain.
Then the beasts go into coverts,
And remain in their dens.
Out of the chamber of the south cometh the storm;
And cold out of the north.
By the breath of God ice is given; The coming storm.
And the breadth of the waters is [a] straitened.

Yea, he ladeth the thick cloud with moisture;
He spreadeth abroad the cloud of his lightning;
Whether it be for correction, or for his land,
Or for mercy, that he cause it to come.

Hearken unto this, O Job;
Stand still, and consider the wondrous works of God.
Dost thou know how God layeth his charge upon them,
And causeth the lightning of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
How thy garments are warm,
When the earth is still by reason of the south wind?

Out of the north cometh golden splendor; God coming in the storm.
God hath upon him terrible majesty."

[a] R. V. marg., Or, *congealed*.

CHAPTER VII.

GOD'S REVELATION OF HIMSELF.

THEN the LORD answered Job out of the whirlwind, and said,

"Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.

Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Job's littleness. Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?

Who shut up the sea with doors,
When it brake forth;
When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,
And said, 'Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?'

Hast thou commanded the morning, since thy days began,
And caused the dayspring to know its place?
Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
Declare, if thou knowest it at all.

Where is the way to the dwelling of light,
And as for darkness, where is the place thereof?
Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the water flood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew? God's greatness.
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth [a] the signs of the Zodiac in their season?
Or canst thou guide the Bear with her [b] train?
Who hath put wisdom in the [c] inward parts?
Or who hath given understanding to the [d] mind?
Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions?
Who provideth for the raven his food,
When his young ones cry unto God?
Doth the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?"

Moreover the LORD answered Job, and said,

"Shall he that cavileth contend with the Almighty?
He that argueth with God, let him answer it."

Then Job answered the LORD, and said,

"Behold, I am of small account; what shall I answer thee?

[a] So in R. V. marg. [b] R. V. marg., Or, *sons*. [c] R. V. marg., Or, *dark clouds*. [d] R. V. marg., Or, *meteor*.

I lay mine hand upon my mouth.

Job is silenced.

Once have I spoken, and I will not answer;
Yea twice, but I will proceed no further."

Then the LORD answered Job out of the whirlwind, and said,

"Gird up thy loins now like a man;
I will demand of thee, and declare thou unto me.
Wilt thou even disannul my judgment?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?
Canst thou thunder with a voice like him?
[1] Who then is he that can stand before me?
Who hath first given unto me, that I should repay him?

[2] Deck thyself now with excellency and dignity,
Array thyself with honor and majesty;
Then will I also confess of thee
That thine own right hand can save thee."

Then Job answered the LORD, and said,

"I know that thou canst do all things,
And that no purpose of thine can be restrained.

Job repents his doubting and feverish words.

I have uttered that which I understood not,
Things too wonderful for me, which I knew not.
I had heard of thee by the hearing of the ear;
But now mine eye seeth thee.
Wherefore I [a] abhor myself, and repent
In dust and ashes."

[1] Job xli, 10.
[2] Job xl, 10.

[a] R.V. marg., Or, *loathe* my words. See Job vi, 3, 26.

CHAPTER VIII.

CONCLUSION.

AND it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly. For ye have not spoken of me the thing that is right, as my servant Job hath."

God's displeasure against the three.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them; and the LORD accepted Job.

And the LORD turned the captivity of Job, when he prayed for his friends; and the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house. And they bemoaned him, and comforted him concerning all the evil that the LORD had brought upon him; every man also gave him a piece of money, and everyone a ring of gold. So the LORD blessed the latter end of Job more than his beginning; and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.

Job prays for them, and is himself blessed.

And after this Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

WRITINGS OF THE PROPHET

ISAIAH.[a]

CHAPTER I.

GENERAL MESSAGES: A PARABLE: WOES.

[1] THE vision of Isaiah the son of Amoz, which he saw in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth, for the LORD hath spoken: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, children that deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel. [2] Thy princes are rebellious, and companions of thieves. They judge not the fatherless, neither doth the cause of the widow come unto them.

Messages from Jehovah.

"[3] Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers.

Hear the word of the LORD, ye rulers; give ear unto the law of our God, ye people. "To what purpose is the multitude of your sacrifices unto me? [4] This people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been [b] taught them. [5] Bring no more

[1] Isa. i, 1. [2] Isa. i, 23. [3] Isa. i, 7. [4] Isa. xxix, 13. [5] Isa. i, 13.

[a] For other extracts from Isaiah, see pages 387, 403–6. [b] R. V. marg., Or, *learned* by rote.

vain oblations. When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

"Come now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the LORD hath spoken it.

"[1] Say ye of the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked. It shall be ill with him; for the reward of his hands shall be given him."

[2] Let me sing for my well-beloved a song touching his vineyard. My well-beloved had a vineyard in a very fruitful hill; and he made a trench about it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and hewed out a wine press therein. And he looked that it should bring forth grapes, and it brought forth wild grapes. "And now judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down. I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns. I will also command the clouds that they rain no rain upon it." The vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Parable of the vineyard.

[1] Isa. iii, 10. [2] Isa. v, 1.

Thus saith the LORD,

"Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woes.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for a reward, and take away the righteousness of the righteous from him!

"[1] Woe to the rebellious children, that take counsel, but not of me; that go down to Egypt, to strengthen themselves in the strength of Pharaoh! For Egypt helpeth in vain." [2] Thus saith the LORD,' "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

"[3] Woe to them that go down to Egypt for help, and stay on horses; and trust in chariots, because they are many, and in horsemen, because they are strong; but look not unto the Holy One of Israel, neither seek the LORD!

"[4] Woe unto them that decree unrighteous decrees, to turn aside the needy from judgment, and to take away the right of the poor of my people, that widows may be their spoil, and that they may make the fatherless their prey! And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help, and where will ye leave your glory?

"[5] Woe to the crown of pride of the drunkards of Ephraim, and to the glorious beauty of them that are overcome with wine! These have erred through wine, and through strong drink are gone astray. Priest and prophet have erred through drink, they are gone astray

[1] Isa. xxx, 1. [3] Isa. xxxi, 1. [5] Isa. xxviii, 1.
[2] Isa. xxx, 15. [4] Isa. x, 1.

through strong drink. They err in vision, they stumble in judgment.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation. He that believeth shall not make haste. And I will make judgment the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies; and your covenant with death shall be disannulled."

CHAPTER II.

ISAIAH'S CALL: MESSIANIC PROPHECIES: REJOICINGS.

[1] IN the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

Isaiah's call to the prophetic office.

And the foundations of the thresholds were moved at the voice of him that cried, and the house was filled with smoke.

Then said I, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts."

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he touched my mouth with it, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

And I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?"

Then I said, "Here am I; send me."

And he said, "Go."

[2] In the former time he brought into contempt Galilee of the Gentiles, but in the latter time hath he made it glorious. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy. They joy before thee according to the joy in harvest, as

[1] Isa. vi, 1. [2] Isa. ix, 1.

men rejoice when they divide the spoil. For the rod of his oppressor thou hast broken as in the day of Midian. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. His name shall be called Wonderful, Counselor, Mighty God, [a] Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the LORD of hosts shall perform this. Messianic prophecies.

[1] And there shall cŏme forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD. His delight shall be in the fear of the LORD. He shall not judge after the sight of his eyes, neither [b] reprove after the hearing of his ears; but with righteousness shall he judge the poor. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and a little child shall lead them. The lion shall eat straw like the ox, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

[2] And in that day thou shalt say, "I will give thanks unto thee, O LORD; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and will not be afraid; for the LORD JEHOVAH is my strength and song, and he is become my salvation." Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Songs of rejoicing.

[1] Isa. xi, 1.
[2] Isa. xii, 1.

[a] R. V. marg., Heb. *Father of Eternity.* [b] R. V. marg., Or, *decide.*

"Give thanks unto the LORD, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things; let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

[1] O LORD, thou art my God. I will exalt thee, I will praise thy name; for thou hast done wonderful things in faithfulness and truth. For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. God hath swallowed up death forever; the Lord GOD will wipe away tears from off all faces. And it shall be said in that day, "Lo, this is our God; we have waited for him, and he will save us. This is the LORD; we have waited for him, we will be glad and rejoice in his salvation."

In that day shall this song be sung in the land of Judah: "We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth truth may enter in."

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the LORD forever; for in the LORD JEHOVAH is [a] an everlasting rock.

[2] The wilderness and the [b] solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the LORD, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, "Be strong, fear not. Behold, your God will come; he will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb

[1] Isa. xxv, 1.
[2] Isa. xxxv, 1.
[a] R. V. marg., Or, *a rock of ages.*
[b] R. V. marg., Or, *parched land.*

shall sing; for in the wilderness shall waters break out, and streams in the desert. And the [a] glowing sand shall become a pool, and the thirsty ground springs of water. And an highway shall be there, and a way, and it shall be called "The way of holiness." The unclean shall not pass over it; but it shall be for those. The wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there. And the ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

[a] R. V. marg., Or, *mirage.*

CHAPTER III.

COMFORTING MESSAGES: THE FOLLY OF IDOLATRY.

"[1] COMFORT ye, comfort ye my people," saith your God.
"Speak ye comfortably to Jerusalem.
Cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned."

The voice of one that crieth,
"Prepare ye in the wilderness
The way of the LORD,
Make straight in the desert
A highway for our God.
Every valley shall be exalted,
Every mountain and hill shall be made low;
The crooked shall be made straight,
And the rough places plain;
The coming King. And the glory of the LORD shall be revealed,
And all flesh shall see it together."

The voice of one saying, "Cry!"
And one said, "What shall I cry?"
"The grass withereth,
The flower fadeth;
But the word of our God
Shall stand forever."

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength. Say unto the cities of Judah, "Behold, your God!"

Behold, the Lord GOD will come as a mighty one, and his arm shall rule for him. Behold, his reward is with him, and his recompense before him. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom.

[1] Isa. xl, 1.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the LORD, or being his counselor hath taught him? Behold, the nations are as a drop of a bucket. Behold, he taketh up the isles as a very little thing. To whom then will ye liken God, or what likeness will ye compare unto him? The graven image, a workman melted it, and the goldsmith spreadeth it over with gold, and casteth for it silver chains. He that is too impoverished for such chooseth a tree that will not rot; he seeketh unto him a cunning workman to set up a graven image. [1] He burneth part of the tree in the fire; with part he roasteth roast, he eateth, and is satisfied. He warmeth himself, and saith, "Aha, I am warm!" And the residue thereof he maketh a god, even his graven image. He falleth down and prayeth unto it. And none hath understanding to say, "I have burned part in the fire, I have baked bread, I have roasted flesh and eaten it; and shall I make the residue an abomination? Shall I fall down to the stock of a tree?"

Contrast between Jehovah and idols.

"[2] To whom then will ye liken me?" saith the Holy One. Lift up your eyes on high, and see who hath created the stars, that bringeth out their host by number. He calleth them all by name; not one is lacking.

Hast thou not known? Hast thou not heard? The everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. [3] It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

[1] Isa. xliv, 16. [2] Isa. xl, 25. [3] Isa. xl, 22.

"[1] Even to old age I am he, and even to hoar hairs will I carry you. I have made, and I will bear; yea, I will carry, and will deliver.

"[2] Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, that unto me every knee shall bow, every tongue shall swear.

"Why will ye bow down to graven images? [3] Produce your cause," saith the LORD; "bring forth your strong reasons. Let them declare unto us what shall happen. Declare ye the former things, or show us things to come, that we may know ye are gods. Yea do good or do evil, do something, that we may behold it. Behold, ye are nothing, and your work naught; an abomination is he that chooseth you.

"But [4] I am the LORD; that is my name; and my glory will I not give to another, neither my praise unto graven images. Behold, the former things that I told you are come to pass, and new things do I declare. Before they spring forth I tell you of them. [5] Ye are my witnesses," saith the LORD. "Before me there was no God formed, neither shall there be any after me. Beside me there is no saviour. I have saved you; therefore ye are my witnesses," saith the LORD.

[1] Isa. xlvi, 4. [3] Isa. xli, 21. [5] Isa. xliii, 10.
[2] Isa. xv, 22. [4] Isa. xlii, 8.

CHAPTER IV.

COMFORTING MESSAGES: RETURN FROM CAPTIVITY FORETOLD: MESSIANIC PROPHECIES.

THUS saith the LORD,

"[1] Fear thou not, for I am with thee; [a] be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

"I the LORD thy God will hold thy right hand, saying unto thee, 'Fear not; I will help thee.' When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the LORD will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys.

Safety and comfort in God.

"[2] Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy saviour.

"[3] Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring.

"[4] Fear not; thou shalt not be ashamed; thou shalt forget the shame of thy youth, and the reproach of thy widowhood shalt thou remember no more. For thy Maker is thine husband; the LORD of hosts is his name. The Holy One of Israel is thy redeemer; the God of the whole earth shall he be called. For the LORD hath

[1] Isa. xli, 10.
[2] Isa. xliii, 1.
[3] Isa. xliv. 2.
[4] Isa. liv, 4.
[a] R. V. marg., Or, *look not around thee.*

called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off. For a small moment have I forsaken thee; but with great mercies will I gather thee. [a] In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee," saith the LORD thy redeemer. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed," saith the LORD that hath mercy on thee.

"[1] I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins."

[2] Who is among you that feareth the LORD, that obeyeth the voice of his servant? [b] He that walketh in darkness, and hath no light, let him trust in the name of the LORD, and stay upon his God. [3] For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

[4] Zion said, "Jehovah hath forsaken me, and the Lord hath forgotten me."

"Can a woman forget her little child, that she should not have compassion on her own son? Yea, these may forget, yet will not I forget thee."

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. For thus saith the LORD, "Ye were sold for naught; and ye shall be redeemed without money. Ye shall not go out in haste, neither shall ye go by flight; for the LORD will go before you, and the God of Israel will be your rearward."

Return from captivity foretold.

[5] Thus saith the LORD of Jerusalem, "She shall be inhabited," and of the cities of Judah, "They shall be built;" of Cyrus, "He is my shepherd, and shall perform all my pleasure; even saying of Jerusalem, 'She

[1] Isa. xliii, 25.
[2] Isa. l, 10.
[3] Isa. lvii, 15.
[4] Isa. xlix, 14.
[5] Isa. xliv, 24.

[a] R. V. marg., Or, *In a little wrath.* [b] R. V. marg., Or, *Though he walketh.*

shall be built,' and to the temple, 'Thy foundation shall be laid.' "

Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, "I will open the doors before him, and the gates shall not be shut; I will go before thee, and make the rugged places plain. I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee hidden riches, that thou mayest know that I am the LORD, which call thee by thy name, even the God of Israel. I have surnamed thee, though thou hast not known me. I am the LORD, and beside me there is no God. I will gird thee, though thou hast not known me. I have raised him up in righteousness, and I will make straight all his ways. He shall build my city, and let my exiles go free, not for price nor reward," saith the LORD of hosts.

[1] Thus saith God the LORD, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein,

"[2] Behold my servant whom I uphold; my chosen, in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the [a] Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the [b] smoking flax shall he not quench; he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Messianic prophecies.

"I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of prison.

"[3] Behold, my servant shall deal wisely, he shall be

[1] Isa. xlii, 5.
[2] Isa. xlii, 1.
[3] Isa. lii, 13.

[a] R. V. marg., Or, *nations* (and elsewhere). [b] R.V. marg., Or, *dimly burning wick.*

lifted up. His visage was so marred more than any man, and his form more than the sons of men."

Who hath believed our report, and to whom hath the arm of the LORD been revealed? He was despised, and rejected of men; a man of sorrows, and acquainted with [a] grief; and as one from whom men hide their face he was despised, and we esteemed him not.

Surely he hath borne our [b] griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath [c] laid on him the iniquity of us all.

He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. For the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many; and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sin of many, and made intercession for the transgressors.

[1] The Lord GOD hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary. He wakeneth morning by morning,

[1] Isa. l, 4.

[a] R. V. marg., Heb. *sickness.*
[b] R. V. marg., Heb. *sicknesses.*
[c] R. V. marg., Heb. *made to light.*

he wakeneth mine ear to hear. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

[1] The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the [a] meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

[1] Isa. lxi, 1. | [a] R. V. marg., Or, *poor*.

CHAPTER V.

WIDE INVITATIONS: PRACTICAL EXHORTATIONS: GLORIOUS PROPHECIES.

Thus saith the Lord,

"[1] Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your [a] labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

Gracious invitations.

Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. "For my thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the

[1] Isa. lv, 1. | [a] R. V. marg., Or, *earnings*.

trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."

Thus saith the LORD, "Keep ye judgment, and do righteousness; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. Also the strangers, that join themselves to the LORD, to be his servants, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all peoples. Exhortations.

"[1] Cry aloud; spare not. Declare unto my people their sins. 'Wherefore have we fasted,' say they, 'and thou seest not?' Behold, ye fast for strife, and to smite with the fist of wickedness. Is such the fast that I have chosen? To bow down his head and spread ashes under him? Is not this rather the fast that I have chosen: to loose the bonds of wickedness, to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; thy righteousness shall go before thee; the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, 'Here I am.' The LORD shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the LORD honorable; and shalt

[1] Isa. lviii, 1.

honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the LORD; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father."

The mouth of the LORD hath spoken it.

[1] Rejoice ye with Jerusalem, all ye that love her. Rejoice for joy with her, all ye that mourn over her. For thus saith the LORD, "Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted."

Glorious prophecies.

[2] Arise, shine; for thy light is come,
And the glory of the LORD is risen upon thee.
Behold, darkness shall cover the earth,
And gross darkness the peoples;
But the LORD shall arise upon thee,
His glory shall be seen upon thee.
Nations shall come to thy light,
And kings to the brightness of thy rising.
The abundance of the sea shall be turned unto thee,
The wealth of the nations shall come unto thee.
They shall bring gold and frankincense,
And shall proclaim the praises of the LORD.
Thy gates shall be open continually;
They shall not be shut day nor night;
That men may bring wealth unto thee,
And their kings led with them.
The glory of Lebanon shall come unto thee,
The fir tree and pine together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.
The sun shall be no more thy light by day,
Neither shall the moon give light unto thee;
But the LORD shall be unto thee an everlasting light,
And thy God thy [a] glory.
Thy sun shall no more go down,
Neither shall thy moon withdraw itself;
For the LORD shall be thine everlasting light,
And the days of thy mourning shall be ended.

[1] Isa. lxvi, 10. [2] Isa. lx, 1. | [a] R. V. marg., Or, *beauty*.

WRITINGS OF THE PROPHET

HABAKKUK.

CHAPTER I.

VARIOUS MESSAGES: A PRAYER.

I WILL stand upon my watch, and set me upon the tower, and will look to see what he will speak.

The watching prophet.

And the LORD answered me, and said, "Write the vision, and make it plain, that he may run that readeth it. The vision is for the appointed time; though it tarry, wait for it; it will surely come.

"The just shall live by his faith."

Woe to him that increaseth that which is not his! how long? and that ladeth himself with pledges!

Woes.

Woe to him that getteth an evil gain for his house, that he may set his nest on high! The stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Woe to him that giveth his neighbor drink, and makest him drunken! The cup of the LORD'S right hand shall be turned unto thee, and foul shame shall be unto thy glory; because of men's blood, and the violence done to the land.

Woe to him that saith to the wood, "Awake!" to the dumb stone, "Arise!" Behold, it is laid over with gold and silver, but there is no breath at all in it. But the LORD is in his holy temple; let all the earth keep silence before him.

A PRAYER OF HABAKKUK, THE PROPHET.

O LORD, revive thy work in the midst of the years;
In wrath, remember mercy.

A prayer.

God came from Teman,
The Holy One from mount Paran.
His glory covered the heavens,
The earth was full of his praise.
He stood, and measured the earth;
He beheld, and drove asunder the nations.
The eternal mountains were scattered,
The everlasting hills did bow.

Was thine anger against the rivers,
Or thy wrath against the sea,
That thou didst ride upon thine horses,
Upon thy chariots of salvation?
The mountains saw thee, and were afraid;
The tempest of waters passed by.
The deep uttered his voice,
And lifted up his hands on high.
The sun and moon stood still in their habitation;
At the light of thine arrows as they went,
At the shining of thy glittering spear.

Thou didst march through the land in indignation,
Thou didst thresh the nations in anger.
Thou wentest forth for the salvation of thy people,
For the salvation of thine anointed.
Thou didst tread the sea with thine horses,
The heap of mighty waters.

Though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet will I rejoice in the LORD,
I will joy in the God of my salvation.

WRITINGS OF THE PROPHET

ZEPHANIAH.

CHAPTER I.

WARNINGS: PROMISES.

THE word of the LORD which came to Zephaniah, in the days of Josiah king of Judah.

Hold thy peace at the presence of the Lord GOD; for the day of the LORD is at hand. I will search Jerusalem with candles, and I will punish the men that say in their heart, "The LORD will not do good, neither will he do evil." The great day of the LORD is near, it is near and hasteth greatly. I will bring distress upon men, because they have sinned against the LORD. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath.

Seek ye the LORD, all ye meek of the earth; seek righteousness, seek meekness. It may be ye shall be hid in the day of the LORD'S anger.

The LORD God shall visit Judah, and bring again their captivity. He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation. This is the joyous city that dwelt carelessly, that said in her heart, "I am, and there is none else beside me!" How is she become a desolation, a place for beasts to lie down in! Everyone that passeth by shall hiss, and wag his hand. Against Nineveh.

Woe to her that is rebellious and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God. Her princes in the midst of her are roaring lions; her judges are evening wolves. The

LORD in the midst of her is righteous; he will not do iniquity. Every morning doth he bring his judgment to light, he faileth not.

I have cut off nations, their battlements are desolate; I have made their streets waste, their cities are destroyed. But I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies.

Sing, O daughter of Zion; shout, O Israel. The king of Israel, even the LORD, is in the midst of thee, a mighty one who will save. He will rejoice over thee with joy, he will rest in his love.

WRITINGS OF THE PROPHET

JEREMIAH.[a]

CHAPTER I.

JEREMIAH'S CALL: EXHORTATIONS AND WARNINGS.

[1] THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin; to whom the word of the LORD came, from the days of Josiah unto the carrying away of Jerusalem captive.

The word of the LORD came unto me, saying, "Before I formed thee I knew thee. I have appointed thee a prophet unto the nations."

Then said I, "Ah, Lord GOD! Behold, I cannot speak; for I am a child."

But the LORD said unto me, "Say not, I am a child. For [b] to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid; for I am with thee."

Jeremiah's call to the prophetic office.

Then the LORD put forth his hand, and touched my mouth; and the LORD said unto me, "Behold, I have put my words in thy mouth."

Moreover the word of the LORD came unto me, saying, "Jeremiah, what seest thou?"

And I said, "I see a seething caldron; and the face thereof is from the north."

Then the LORD said unto me, "Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the kingdoms of the north, and they shall come against all the cities of Judah. And I

[1] Jer. i, 1.

[a] For other writings of Jeremiah, see pages 417–429. [b] R. V. marg., Or, *on whatsoever errand.*

will utter my judgments against Judah touching all their wickedness; in that they have forsaken me, and have burned incense unto other gods, and worshiped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee."

Exhortation to repentance—Warnings.

[1] Thus saith the LORD to the men of Judah and Jerusalem, "Break up your fallow ground. Circumcise yourselves to the LORD, lest my fury go forth like fire, because of the evil of your doings. I will bring evil from the north, and a great destruction. A lion is gone up from his thicket, and a destroyer of nations. He is on his way to make the land desolate. His chariots shall be as the whirlwind; his horses are swifter than eagles.

"[2] Where now are thy gods that thou hast made? Let them arise, if they can save thee in thy trouble. [3] O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. Thy way and thy doings have procured these things unto thee."

I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and before his fierce anger.

[4] Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth. Because their transgressions are many, and their backslidings are increased, a lion out of the forest shall slay them, a wolf of the evenings shall spoil them, a leopard shall watch over their cities, everyone that goeth out thence shall be torn in pieces.

[5] Thus saith the LORD, "Let not the wise man glory in his wisdom, neither the mighty in his might; let

[1] Jer. iv, 3. [2] Jer. ii, 28. [3] Jer. iv, 14. [4] Jer. v, i. [5] Jer. ix, 23.

not the rich man glory in his riches. But let him that glorieth glory in this, that he knoweth me, that I am the LORD which exercise loving-kindness and righteousness in the earth; for in these things I delight."

[1] In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the LORD, saying, "Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee; keep not back a word. It may be they will hearken, and turn every man from his evil way; that I may repent me of the evil, which I purpose to do unto them. And thou shalt say unto them, '[2] Amend your ways. If ye thoroughly amend your ways and doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood, neither walk after other gods; then will I cause you to dwell in this place, in the land that I gave to your fathers. Behold, ye trust in lying words. Will ye steal, murder, swear falsely, burn incense to Baal, and come and stand before me in this house? Is this house, which is called by my name, become a den of robbers in your eyes? I have seen it,' saith the LORD. 'Go ye now unto my place which was in [a] Shiloh, where I caused my name to dwell at the first, and see what I did to it, for the wickedness of my people Israel. And now, [3] if ye will not hearken to me, [4] I will do unto this house, wherein ye trust, as I have done to Shiloh.'"

Destruction of the temple threatened.

[6] And all the priests and prophets and people heard Jeremiah speaking; and they laid hold on him, saying, "Thou shalt surely die! Why hast thou prophesied, saying, 'This house shall be like Shiloh, and this city shall be desolate, without inhabitant?'" And all the people were gathered unto Jeremiah in the house of the LORD.

Jeremiah's danger.

And when the princes of Judah heard these things, they came up from the king's house unto the house of

[1] Jer. xxvi, 1.
[2] Jer. vii, 3.
[3] Jer. xxvi, 4.
[4] Jer. vii, 14.
[5] Jer. xxvi, 7.

[a] See Josh. xviii, 1.

the LORD. Then spake the priests and the prophets unto the princes, saying, "This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears."

Then spake Jeremiah unto all the princes and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that ye have heard. Behold, I am in your hand; only know ye for certain that, if ye put me to death, ye shall bring innocent blood upon yourselves, and upon this city. For the LORD sent me unto you to speak all these words in your ears."

Then said the princes and people unto the priests and prophets, "This man is not worthy of death." And the hand of Ahikam was with Jeremiah, that they should not put him to death.

[1] The word that came to Jeremiah:

"[2] Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? [3] One cutteth a tree out of the forest with the ax. They deck it with silver and gold; they fasten it with nails and hammers, that it move not. They speak not; they must needs be borne, because they cannot go. They cannot do evil, neither is it in them to do good. [4] The children gather wood, the fathers kindle the fire, and the women knead the dough, to make cakes unto the queen of heaven, and to pour out drink offerings unto other gods. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them; yet ye hearkened not unto me, nor inclined your ear."

The folly of idol worship.

[6] The LORD is the true God; he is the living God, and an everlasting king; at his wrath the earth trembleth, and the nations are not able to abide his indignation. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. When he uttereth his voice, there is a tumult in the heavens. He

[1] Jer. vii, 1. [2] Jer. vii, 17. [3] Jer. x, 3. [4] Jer. vii, 18. [5] Jer. x, 10.

causeth vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries. Every man is brutish and without knowledge; every goldsmith is put to shame by his graven image. For his molten image is falsehood, and there is no breath in it. They are vanity, they shall perish. The portion of Jacob is not like these; he is the former of all things; the LORD of hosts is his name.

"'[1] Fear ye not me?'" saith the LORD. "Will ye not tremble at my presence, which have placed the sand for the bound of the sea? Though the waves thereof toss themselves, they cannot prevail; though they roar, they cannot pass over it."

[1] Jer. v, 22.

CHAPTER II.

OBJECT LESSONS: CONCERNING FALSE PROPHETS: JEREMIAH PERSECUTED.

[1] THUS said the LORD unto me, "Go, and [a] buy thee a linen girdle, and put it upon thy loins, and put it not in water." So I bought a girdle according to the word of the LORD, and put it upon my loins.

Object lesson: the linen girdle.

And the word of the LORD came unto me the second time, saying, "Take the girdle that thou hast bought, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock." So I went, and hid it by Euphrates, as the LORD commanded me.

And it came to pass after many days, that the LORD said unto me, "Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there."

Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing. Then the word of the LORD came unto me, saying, "As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the house of Israel and Judah, that they might be unto me for a people, and for praise and glory; but they would not hear. Therefore, [2] this evil people, which refuse to hear my words, which walk in the stubbornness of their heart, and are gone after other gods to serve them, shall even be as this girdle, which is profitable for nothing."

[3] The word of the LORD came also unto me, saying, "Thou shalt not take thee a wife, neither shalt thou have

[1] Jer. xiii, 1. [2] Jer. xiii, 10. [3] Jer. xvi, 1.

[a] All these object lessons were doubtless very public.

sons or daughters in this place. For the sons and daughters that are born in this place, and their mothers and fathers shall die of grievous deaths; they shall not be lamented, neither shall they be buried. They shall be consumed by sword and famine. And thou shalt not go into the house of feasting to sit with them, to eat and to drink. For thus saith the LORD, 'Behold, I will cause to cease out of this place the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.'

Jeremiah forbidden to marry.

"And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, 'Wherefore hath the LORD pronounced all this great evil against us? What is our sin?' then shalt thou say unto them, 'Because your fathers have forsaken me, saith the LORD, and have served other gods, and have not kept my law; and ye have done evil more than your fathers. For, behold, ye walk every one after the stubbornness of his evil heart; ye hearken not unto me. Therefore will I cast you forth out of this land into the land that ye have not known; and there shall ye serve other gods day and night.'"

[1] Then said I, "Ah, Lord GOD! behold, the false prophets say unto them, 'Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.'"

Then the LORD said unto me, "The prophets prophesy lies in my name. I sent them not, neither spake I unto them. They prophesy unto you a lying vision, and the deceit of their own heart. They [2] think to cause my people to forget my name by their dreams which they tell."

Concerning the false prophets.

"What is the straw to the wheat?" saith the LORD. "Is not my word like as fire?" saith the LORD; "and like a hammer that breaketh the rock in pieces? [3] Am I God at hand, and not a God afar off? Can any hide himself in secret places that I see him not? Do not I fill heaven and earth?" saith the LORD. "I have heard what the prophets have said, that prophesy lies in my name.

"[4] A wonderful and horrible thing is come to pass in

[1] Jer. xiv, 13. [2] Jer. xxiii, 27. [3] Jer. xxiii, 23. [4] Jer. v, 30.

the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so.

"[1] Therefore, behold, I am against the prophets; for ye have perverted the words of the living God. I will utterly forget you; I will cast you off. [2] By sword and famine shall ye be consumed."

"[3] Woe unto the shepherds that destroy and scatter the sheep of my pasture!" saith the LORD, against the shepherds. "Ye have scattered my flock, and driven them away, and have not visited them. Behold, I will visit upon you the evil of your doings. And I will gather the remnant of my flock out of all countries, and will bring them again to their folds. And I will set shepherds over them which shall feed them. They shall fear no more, nor be dismayed."

[4] Thus said the LORD unto me, "Go, and stand in all the gates of Jerusalem, and say, 'Thus saith the LORD, "Take heed to yourselves, and bear no burden on the sabbath day, neither do ye any work; but hallow ye the sabbath day, as I commanded your fathers. And it shall come to pass, if ye diligently hearken unto me, to bring no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses; and this city shall remain forever. But if ye will not hearken unto me to hallow the sabbath day; then will I kindle a fire in the gates, and it shall devour the palaces of Jerusalem, and shall not be quenched." ' "

Concerning the sabbath day.

The word which came to Jeremiah from the LORD, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words."

Object lesson: the potter's clay.

Then I went down to the potter's house, and, behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand

[1] Jer. xxiii, 30. [2] Jer. xiv, 15. [3] Jer. xxiii, 1. [4] Jer. xvii, 19.

of the potter, he made it again another vessel, as seemed good to him.

Then the word of the LORD came to me, saying, "O house of Israel, cannot I do with you as this potter with the clay? Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation to destroy it; if that nation turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation to build it; if it do evil in my sight, then I will repent of the good, wherewith I said I would benefit them."

[1] Thus said the LORD, "Go, and buy a potter's earthen bottle, and take the elders of the people, and go forth unto the valley of Hinnom, and say, 'Hear the word of the LORD, "Behold, I will bring evil upon this place, because they have forsaken me, and have filled this place, with the blood of innocents, and have built high places to burn their sons in the fire for burnt offerings unto Baal. Therefore, behold, the days come," saith the LORD, "that this place shall no more be called The valley of the son of Hinnom, but The valley of Slaughter."' Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, 'Thus saith the LORD of hosts, "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."'" Object lesson: the broken bottle.

Then came Jeremiah, and stood in the court of the LORD'S house, and said to all the people, Jeremiah and Pashhur. "Thus saith the LORD of hosts, the God of Israel, 'Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have made their neck stiff, that they might not hear my words.'"

Now Pashhur the son of Immer the priest, who was chief officer in the house of the LORD, heard Jeremiah prophesying these things. Then Pashhur smote Jeremiah, and put him in the stocks. And on the

[1] Jer. xix, 1.

morrow Pashhur brought forth Jeremiah out of the stocks.

Then said Jeremiah unto him, "The LORD hath not called thy name Pashhur, but [a] Magor-missabib. For thus saith the LORD, 'Behold, I will make thee a terror to thyself, and to all thy friends. They shall fall by the sword, and thine eyes shall behold it; and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. Moreover I will give all the riches of this city, and all the precious things thereof, into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashhur, and all that dwell in thine house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely.'"

Jeremiah's prayer.

O LORD, I am become a laughingstock all the day. Everyone mocketh me. The word of the LORD is made a reproach unto me, and a derision, all the day. "[1] Denounce, denounce him," say all my familiar friends; but the LORD is with me. [2] And if I say, "I will not make mention of him, nor speak any more in his name," then there is in mine heart as it were a burning fire shut up in my bones, and I cannot contain. [3] A glorious throne, set on high from the beginning, is the place of our sanctuary. O LORD, the hope of Israel, heal me, and I shall be healed; save me, and I shall be saved.

Behold, they say unto me, "Where is the word of the LORD? Let it come now." As for me, I have not desired the woeful day; thou knowest. That which came out of my lips was before thy face. Thou art my refuge in the day of evil. Let them be ashamed that persecute me.

[1] Jer. xx, 10. [2] Jer. xx, 9. [3] Jer. xvii, 12.

[a] R. V. marg., That is, *Terror on every side.*

CHAPTER III.

OBJECT LESSON, THE RECHABITES: JEREMIAH'S ROLL.

[1] THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying, "Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink."

Then I took the whole house of the Rechabites, and brought them into the house of the LORD. And I set before them bowls full of wine, and cups, and I said unto them, "Drink ye wine." Object lesson: the Rechabites.

But they said, "We will drink no wine: for Jonadab our father commanded us, saying, 'Ye shall drink no wine, neither ye, nor your sons, forever. Neither shall ye build house, but all your days ye shall dwell in tents.' And we have obeyed the voice of our father in all that he charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters, nor to build houses for us to dwell in. We have dwelt in tents, and have obeyed. But when Nebuchadrezzar king of Babylon came up into the land, we said, 'Come, and let us go to Jerusalem for fear of the army.' So we dwell at Jerusalem."

Then came the word of the LORD unto Jeremiah, saying, "Go and say to the men of Judah, 'The words of Jonadab, that he commanded his sons not to drink wine, are performed, and unto this day they drink none, for they obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. I have sent also unto you all my servants the prophets, rising up early and sending

[1] Jer. xxxv, 1.

them, but ye have not inclined your ear, nor hearkened unto me.'"

And Jeremiah said unto the house of the Rechabites, "Thus saith the Lord, 'Because ye have obeyed the commandment of your father, and done according to all that he commanded you; therefore y e shall not want a man to stand before me forever.'"

[1] In the fourth year of Jehoiakim this word came unto Jeremiah from the LORD, saying, "Take thee a roll of a book, and write therein all the words that I have spoken unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will return every man from his evil way, that I may forgive their sin."

Jeremiah's roll.

Then Jeremiah called Baruch, and Baruch wrote from the mouth of Jeremiah all the words of the LORD.

Now in the fifth year of Jehoiakim the king all the people in Jerusalem and Judah proclaimed a fast before the LORD. [2] And Jeremiah commanded Baruch, saying, "I am [a] shut up; I cannot go into the house of the LORD. Therefore go thou, and read the words of the LORD in the ears of the people in the LORD'S house."

Then read Baruch in the book the words of Jeremiah, at the entry of the new gate of the LORD'S house, in the ears of all the people.

And, lo, all the princes sat in the king's house, and a man came and declared unto them all the words that he had heard when Baruch read the book. Therefore all the princes sent unto Baruch, saying, "Take in thine hand the roll and come, read it in our ears." So Baruch read it in their ears.

Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch, "We will surely tell the king of all these words." And they asked Baruch, saying, "Tell us now, How didst thou write all these words at his mouth?"

Then Baruch answered them, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

Then said the princes unto Baruch, "Go, hide thee,

[1] Jer. xxxvi, 1. [2] Jer. xxxvi, 5. | [a] R. V. marg., Or, *restrained.*

thou and Jeremiah; and let no man know where ye be." And they went in to the king into the court, and told the king. And Jehudi read the roll in the ears of the king, and in the ears of all the princes which stood beside the king.

Now the king sat in the winter house, and there was a fire in the brasier burning before him. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Moreover some made intercession to the king that he would not burn the roll; but he would not hear them. And the king commanded to take Baruch the scribe and Jeremiah the prophet; but the LORD hid them.

Burning Scriptures.

Then the word of the LORD came to Jeremiah, after the king had burned the roll, saying, "Take thee again another roll, and write in it all the words that were in the first roll. And concerning Jehoiakim king of Judah thou shalt say, 'Thus saith the LORD, "I will punish him and his seed and his servants for their iniquity. He shall have none to sit upon the throne of David."'"

Then took Jeremiah another roll, and gave it to Baruch, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

[1] The word that the LORD spake to Jeremiah the prophet, how that Nebuchadrezzar king of Babylon should come and smite the land of Egypt. "[2] Egypt riseth up like the Nile; his waters toss themselves. He saith, 'I will rise, I will cover the earth.' [3] Declare ye in Egypt, Destruction out of the north is come. Her hired men are like calves; they are turned back, they are fled away together, they did not stand; for the day of calamity is come upon them. They shall march with

[1] Jer. xlvi, 13. [2] Jer. xlvi, 8. [3] Jer. xlvi, 14.

an army, and come against her with axes, as hewers of wood. The daughter of Egypt shall be put to shame; she shall be delivered into the hand of the people of the north. Behold, I will punish Egypt, with her gods, and her kings; even Pharaoh, and them that trust in him. I will deliver them into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants.

"But fear not thou, O Jacob my servant, neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity. Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. Fear not thou, O Jacob my servant, for I am with thee. I will make a full end of all the nations whither I have driven thee; I will not make a full end of thee; but I will correct thee with judgment, and will in no wise leave thee unpunished."

CHAPTER IV.

PROPHECIES UTTERED JUST BEFORE THE CAPTIVITY: JEREMIAH IMPRISONED, RELEASED, CARRIED TO EGYPT: GRACIOUS PROMISES.

[1] AND Zedekiah the son of Josiah reigned as king, instead of Coniah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

[2] After Nebuchadrezzar had carried away captive Coniah, king of Judah, with the craftsmen and smiths, the LORD showed me two baskets of figs. One basket had very good figs, and the other basket had very bad figs, which could not be eaten, they were so bad. And the word of the LORD came unto me, saying, "Thus saith the LORD, the God of Israel, 'Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. For I will set mine eyes upon them for good, and I will bring them again to this land. And I will give them an heart to know me, that I am the LORD; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart. And as the bad figs, which cannot be eaten, they are so bad'; surely thus saith the LORD, 'So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, to be tossed to and fro among all the kingdoms of the earth, to be a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.'"

Object lesson: the two baskets of figs.

[1] Jer. xxxvii, 1. [2] Jer. xxiv, 1.

[1] Nebuchadnezzar king of Babylon, and all his army, fought against Jerusalem. [2] And Zedekiah the king sent unto Jeremiah, saying, "Pray now unto the LORD for us."

An emergency—A sad message.

[3] The word which came unto Jeremiah from the LORD, "Go, and speak to Zedekiah king of Judah, and tell him, 'Thus saith the LORD, "Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire; and thou shalt not escape, but shalt surely be taken, and delivered into his hand. Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the LORD, O Zedekiah king of Judah. Thou shalt not die by the sword; thou shalt die in peace; and they shall lament thee, for I have spoken the word."'"

Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah.

Zedekiah made a covenant with all the people that were at Jerusalem to proclaim liberty, that every man should let his servant, being an Hebrew, go free. And all the princes and people obeyed and let them go. But afterward, [4] when the army of the Chaldeans was broken up from Jerusalem, for fear of Pharaoh's army, [5] they turned and brought the servants into subjection again. Therefore the word of the LORD came to Jeremiah, saying, "I made a covenant with your fathers in the day that I brought them out of the land of Egypt, that at the end of every seven years ye shall let his brother which hath been sold unto thee go free. And now ye had done that which was right in mine eyes, in proclaiming liberty, but ye turned and profaned my name, and caused every man his servant to return. Therefore I will command and cause Nebuchadrezzar to return. And they shall take this city, and burn it with fire."

Concerning the reenslaved Jews.

Then [6] Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people. And when he was in

[1] Jer. xxxiv, 1. [3] Jer. xxxiv, 1. [5] Jer. xxxiv, 11.
[2] Jer. xxxvii, 2. [4] Jer. xxxvii, 11. [6] Jer. xxxvii, 12.

the gate of Benjamin, a captain of the ward was there, whose name was Irijah, and he laid hold on Jeremiah the prophet, saying, "Thou fallest away to the Chaldeans!"

Then said Jeremiah, "It is false; I fall not away to the Chaldeans."

Jeremiah in prison.

But Irijah laid hold on him, and brought him to the princes. And the princes were wroth, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison. When Jeremiah was come into the dungeon, and had remained there many days, then Zedekiah the king sent, and fetched him, and asked him secretly in his house, "Is there any word from the LORD?"

And Jeremiah said, "There is. Thou shalt be delivered into the hand of the king of Babylon."

Moreover Jeremiah said unto king Zedekiah, "Wherein have I sinned that ye have put me in prison? Where now are your prophets which prophesied unto you, saying, 'The king of Babylon shall not come against you, nor against this land?' And now hear, I pray thee, O my lord the king, that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the guard.

And the princes heard the words that Jeremiah spake unto all the people, saying, "Thus saith the LORD, 'He that abideth in this city shall die, but he that goeth forth to the Chaldeans shall live.'" Then the princes said unto the king, "Let this man, we pray thee, be put to death; he weakeneth the hands of the men of war in speaking such words unto them."

And the king said, "Behold, he is in your hand; for the king is not he that can do anything against you."

Then took they Jeremiah, and cast him into the dungeon. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire.

Now when Ebed-melech the Ethiopian heard that they

had put Jeremiah in the dungeon, he went forth and spake to the king, saying, "My lord the king, these men have done evil in all that they have done to Jeremiah, and he is like to die."

Then the king commanded Ebed-melech, saying, "Take thirty men, and take up Jeremiah out of the dungeon, before he die."

So Ebed-melech took the men with him, and took old rotten rags, and let them down by cords into the dungeon to Jeremiah, and said unto Jeremiah, "Put now these rags under thine arms, under the cords." And Jeremiah did so. So they drew up Jeremiah with the cords, and took him up out of the dungeon; and Jeremiah remained in the court of the guard [1] until the day that Jerusalem was taken.

[2] Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the guard, saying, "Speak to Ebed-melech, saying, 'Thus saith the LORD of hosts, the God of Israel, "Behold, I will deliver thee; I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me."'"

[3] The word that came to Jeremiah, while the prophet was shut up in the court of the guard:

"Behold, Hanamel the son of thine uncle shall come to thee, saying, 'Buy my field that is in Anathoth: for the right of redemption is thine.'"

Object lesson: buying a field.

So Hanamel came. And I bought the field, and weighed him the money, even seventeen shekels of silver. I subscribed the deed, and sealed it, and called witnesses. And I delivered the deed unto Baruch before all the Jews that sat in the court of the guard. And I charged Baruch before them, saying, "Thus saith the LORD of hosts, the God of Israel, 'Take these deeds, and put them in an earthen vessel; that they may continue many days. For houses and fields and vineyards shall yet again be bought in this land. For like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.'"

[1] Jer. xxxviii, 28. [2] Jer. xxxix, 15. [3] Jer. xxxii, 1.

[1] And when Jerusalem was taken, the king of Babylon slew the sons of Zedekiah before his eyes, also all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in fetters to carry him to Babylon. And the Chaldeans burned the houses, and brake down the walls of Jerusalem. Then the captain of the guard carried away captive the residue of the people. They sent and took Jeremiah out of the court of the guard.

Jeremiah set free by Chaldeans.

[2] After the captain of the guard had let Jeremiah go from Ramah, when he had taken him among all the captives, the captain said unto him, "The LORD thy God pronounced this evil upon this place, and the LORD hath done according as he spake. And now, behold, I loose thee this day from the chains which are upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come to Babylon, behold, all the land is before thee; whither it seemeth good and convenient, thither go."

So the captain of the guard gave him victuals and a present, and let him go. Then went Jeremiah and dwelt among the people that were left in the land.

[3] And it came to pass that the word of the LORD came unto Jeremiah. Then called he all the captains of the forces, and all the people from the least even to the greatest, and said unto them, "Thus saith the LORD, the God of Israel, 'If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up. Be not afraid of the king of Babylon, of whom ye are afraid, for I am with you to save you, and to deliver you from his hand.'"

But [4] Johanan, all the captains, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan and the captains took all the remnant of Judah, that were returned from all the nations whither they had been driven, the men, and the women, and the children, and the king's daughters, and every person that the captain of the guard had left, and Jeremiah, and Baruch, and

Jeremiah forced into Egypt.

[1] Jer. xxxviii, 28. [2] Jer. xl, 1. [3] Jer. xlii, 7. [4] Jer. xliii, 4.

they came into the land of Egypt; they obeyed not the voice of the LORD.

[1] Thus saith the LORD, "A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not."

Thus saith the LORD, "Refrain thy voice from weeping, and thine eyes from tears, for they shall come again from the land of the enemy. Thy children shall come again to their own border. In those days they shall say no more, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge.

Gracious promises.

"Behold, the days come," saith the LORD, "that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake. But this is the covenant that I will make with the house of Israel after those days; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the LORD;' for they shall all know me, from the least of them unto the greatest of them," saith the LORD;" for I will forgive their iniquity, and their sin will I remember no more."

[1] Jer. xxxi, 15.

WRITINGS OF THE PROPHET

EZEKIEL.

CHAPTER I.

THE PROPHET'S CALL: OBJECT LESSONS.

[1] As I was among the captives by the river [a] Chebar, in the [b] fifth year of king Coniah's captivity, [2] the heavens were opened, and I saw visions of God. [3] And I fell upon my face, and I heard a voice of one that spake. And he said unto me, "Son of man, stand upon thy feet, and I will speak with thee."

And the spirit entered into me when he spake unto me, and set me upon my feet. And he said unto me, "Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear; [4] and they shall know that there hath been a prophet among them."

Ezekiel called and solemnly charged.

And when I looked, behold, an hand was put forth unto me; and, lo, a roll of a book was therein. It was written within and without; and there was written therein lamentations, and mourning, and woe. And he said unto me, "Son of man, eat this roll, and go, speak unto the house of Israel."

So I opened my mouth, and he caused me to eat the roll; and it was in my mouth as honey for sweetness.

[5] And the word of the LORD came unto me, saying, "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the

[1] Ezek. i, 1. [2] Ezek. i, 1. [3] Ezek. i, 28. [4] Ezek. ii, 5. [5] Ezek. iii, 16.

[a] In Babylon. [b] B. C. 594.

wicked, 'Thou shalt surely die;' and thou givest him not warning, to warn him from his evil way, to save his life; he shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous, that he sin not, he shall surely live, because he took warning; and thou hast delivered thy soul."

The prophet to be dumb.

Then the spirit spake with me, and said unto me, "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb. But when I speak with thee, I will open thy mouth; and thou shalt say unto them, 'Thus saith the Lord GOD.'

Object lesson: the picture on the tile.

"Thou also, son of man, take thee a tile before all the people, and lay it before thee, and portray upon it a city, even Jerusalem; and lay siege against it, and build forts against it; set camps also against it, and plant battering rams against it round about. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city, and lay siege against it. This shall be a sign to the house of Israel.

"Moreover lie thou upon thy left side before it, according to the iniquity of the house of Israel, even three hundred and ninety days. So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished these, thou shalt lie on thy right side, and bear the iniquity of the house of Judah, forty days, each day for a year. And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it. And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast accomplished the days. And thy meat which thou shalt eat shall be by weight; and thou

shalt drink water by measure. For, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and drink water by measure and with astonishment.

"Son of man, take thee a sharp sword and cause it to pass upon thine head and upon thy beard as a barber's razor. Then take thee balances to weigh, and divide the hair. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; a third smite with the sword round about it; and a third thou shalt scatter to the wind. And thou shalt take thereof a few in number, and bind them in thy skirts. And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire.

Object lesson of the prophet's hair.

"For thus saith the Lord GOD, 'I have set Jerusalem in the midst of the nations, and she hath rebelled against my judgments in doing wickedness more than the countries round about her. Therefore, behold, I, even I, am against thee. I will execute judgments in the midst of thee. A third part of thee shall die with pestilence and famine, a third part shall fall by the sword round about thee, and a third I will scatter unto all the winds and will draw out a sword after them. I the LORD have spoken it.

"'Yet will I leave a remnant, in that ye shall have some that escape the sword; and they shall remember me among the nations whither they shall be carried captive, how that I have been broken with their heart, which hath departed from me. And they shall know that I am the LORD.'"

Thus saith the Lord GOD to me, "Smite with thine hand and stamp with thy foot, and say, 'Alas!' because of all the evil of the house of Israel. [1] All hands shall be feeble, and all knees weak as water. They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD. It shall not satisfy their souls; it hath been their stumbling-block."

[1] Ezek. vii, 17.

Then I spake unto them of the captivity all the things that the LORD had showed me.

[1] In the [a] ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, "Son of man, write thee the name of the day, even of this selfsame day. The king of Babylon drew close unto Jerusalem [b] this selfsame day."

Object lesson: death of the prophet's wife.

[2] The word of the LORD came unto me, saying, "Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Sigh, but not aloud. Make no mourning for the dead. Put thy shoes upon thy feet, and cover not thy lips."

So I spake unto the people in the morning, and at even my wife died. And I did as I was commanded.

And the people said unto me, "Wilt thou not tell us what these things are to us, that thou doest so?"

Then I said unto them, "Thus saith the Lord GOD, 'Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes; and your sons and daughters whom ye have left behind shall fall by the sword. And ye shall not cover your lips; your shoes shall be upon your feet. Ye shall not mourn nor weep; but ye shall pine away in your iniquities, and moan one toward another. Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do.'"

"And thou, son of man, in the day when I take from them the desire of their eyes, and their sons and daughters, in that day shall [c] thy mouth be opened, and thou shalt be no more dumb. So shalt thou be a sign unto them, and they shall know that I am the LORD."

The prophet's dumbness removed.

[3] And it came to pass in the twelfth year of our captivity, in the tenth month, that one that had escaped out of Jerusalem came to me, saying, "The city is smitten." And my mouth was opened; I was no more dumb.

[1] Ezek. xxiv, 1. [3] Ezek. xxxiii, 21.
[2] Ezek. xxiv, 15.
[a] B. C. 588. [b] 2 Kings xxv, 1.
[c] Ezek. iii, 26.

CHAPTER II.

AN ENCOURAGING VISION: GOD'S EQUAL WAYS: THE UNFAITHFUL SHEPHERDS: THE GOOD SHEPHERD.

[1] THE hand of the LORD was upon me, and he carried me out in the spirit of the LORD, and set me down in the midst of the valley; and it was full of bones. He caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, "Son of man, can these bones live?"

And I answered, "O Lord GOD, thou knowest."

Again he said unto me, "Prophesy over these bones, and say unto them, 'O ye dry bones, thus saith the LORD, "Behold, I will cause [a] breath to enter into you, and ye shall live. I will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD."'" Vision of the dry bones—Encouragement.

So I prophesied as I was commanded; and as I prophesied, behold, an earthquake, and the bones came together, bone to his bone. And lo, flesh came up, and skin covered them above; but there was no breath in them.

Then said he unto me, "Prophesy unto the [b] wind, and say, 'Thus saith the Lord GOD, "Come from the four winds, O [a] breath, and breathe upon these slain, that they may live."'"

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean

[1] Ezek. xxxvii, 1.

[a] R. V. marg., Or, *spirit*. [b] R. V. Marg., Or, *breath*.

cut off.' Therefore say unto them, 'Thus saith the Lord GOD, "Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And I will put my [a] spirit in you, and ye shall live; and ye shall know that I the LORD have spoken it, and performed it," saith the LORD.'"

The word of the LORD came again unto me, saying, "Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation, and one king shall be king to them all; and they shall be no more two nations. Neither shall they defile themselves any more with their idols, nor with any of their transgressions; but I will save them and cleanse them; so shall they be my people, and I will be their God. And my servant David shall be king over them. Moreover I will set my sanctuary in the midst of them for evermore. My tabernacle shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am the LORD."

God's "equal" ways.

[1] The word of the LORD came unto me again, saying, "Behold all souls are mine; as the soul of the father, so also the soul of the son. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from his sins, and do that which is right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered. Have I any pleasure in the death of the wicked, and not rather that he should turn from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, shall he live? In his sin that he hath sinned shall he die. Yet ye say, 'The way of the LORD is not equal!' Hear now, O house of Israel. Is

[1] Ezek. xviii, 1.

[a] R. V. marg., Or, *breath.*

not my way equal? Are not your ways unequal? When the wicked turneth away from his wickedness, he shall save his soul alive; because he considereth, and turneth away from his transgressions. Therefore will I judge you, O house of Israel, everyone according to his ways. Return ye, turn yourselves from all your transgressions; so iniquity shall not be your ruin. Make you a new heart and a new spirit; for why will ye die? I have no pleasure in the death of him that dieth; turn ye and live."

The unfaithful shepherds.

[1] The word of the LORD came unto me, saying, "Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the sheep? Ye eat the fat, ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The sick ye have not healed, neither have ye sought that which was lost; but with rigor have ye ruled over them. My sheep wandered through all the mountains; yea, my sheep were scattered upon all the face of the earth, and there was none that did seek after them. Therefore, ye shepherds, hear the word of the LORD, 'I am against the shepherds; I will require my sheep at their hand. I will deliver my sheep from their mouth, that they may not be meat for them.

"'Behold, I myself, even I, will search for my sheep, and seek them out. I will deliver them out of all places whither they have been scattered in the cloudy and dark day. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be. I myself will feed my sheep, and cause them to lie down. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick. I the LORD will be their God. I will make with them a covenant of peace, and I will make them a blessing. And I will cause the shower to come down in his season; there shall be showers of blessing. They shall dwell securely, and none shall make them afraid.'

[1] Ezek. xxxiv, 1.

"Son of man, say unto the house of Israel, 'I will take you from among the nations, and bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean. From all your filthiness, and from your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away your stony heart, and give you an heart of flesh. And I will put my spirit within, and cause you to walk in my statutes. And ye shall be my people, and I will be your God.'"

The good shepherd.

THE BOOK OF DANIEL.

CHAPTER I.

DANIEL IN BABYLON: DANIEL TELLING NEBUCHADNEZZAR'S DREAM.

IN the [a] third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar, into the treasure house of his god.

And the king spake unto the master, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles, youths in whom was no blemish, but well favored and skillful; and that he should teach them the learning and tongue of the Chaldeans. And the king appointed for them a daily portion of the king's [b] meat, and of the wine which he drank, that they should be nourished three years; that at the end thereof they might stand before the king.

Now among these were Daniel, Hananiah, Mishael, and Azariah. And he gave names unto them; to Daniel he gave the name of Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-nego. Daniel the captive.

But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank; therefore he requested that he might not defile himself. Now God made Daniel to find favor and compassion in the sight of the prince, and he said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink. Why should he see

[a] B. C. 605. [b] R. V. marg., Or, *dainties*.

your faces worse than the youths which are of your own age? So should ye endanger my head with the king."

Then said Daniel to the steward, whom the prince had appointed over him, "Prove thy servants, I beseech thee, ten days; let them give us [a] pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants."

So he proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat. So the steward took away their meat, and the wine that they should drink, and gave them pulse.

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed, the prince brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like these four; therefore stood they before the king. And in every matter concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and enchanters, and Chaldeans, to tell his dreams. So they came in and stood before the king.

And the king said unto them, "I have dreamed a dream, and my spirit is troubled."

The king's dream. Failure of the magicians.

Then spake the Chaldeans to the king, "O king, live forever! Tell thy servants the dream, and we will show the interpretation."

The king answered, "The thing is gone from me. If ye make not known unto me the dream and the interpre-

[a] R. V. marg., Or, *herbs*.

tation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore show me the dream and the interpretation thereof."

They answered the second time and said, "Let the king tell his servants the dream, and we will show the interpretation."

The king answered and said, "I know of a certainty that ye would gain time; the thing is gone from me. If ye make not known unto me the dream, there is but one law for you; for ye have prepared lying words to speak before me. Tell me the dream."

The Chaldeans answered, "There is not a man on earth that can show the king's matter; for no king, lord, nor ruler hath asked such a thing. There is none that can show it before the king, except the gods, whose dwelling is not with flesh."

Then the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and they sought Daniel and his companions to be slain. Then Daniel returned answer to Arioch the captain of the king's guard, which was gone forth to slay the wise men, "Wherefore is the decree so urgent from the king?"

Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation. Daniel tells the dream.

Then Daniel went to his house, and made the thing known to his three companions; that they would desire mercies of the God of heaven concerning this secret. Then was the secret revealed unto Daniel in a vision of the night.

Then Daniel blessed the God of heaven. Daniel answered and said, "Blessed be the name of God forever and ever. Wisdom and might are his. He removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know. He knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers,

who hast given me wisdom and might, and hast now made known unto me what we desired of thee."

Then Daniel went in unto Arioch, and said, "Destroy not the wise men of Babylon. Bring me in before the king, and I will show unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said unto him, "I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation."

The king answered and said to Daniel, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel answered the king and said, "The secret which the king hath demanded can neither wise men, enchanters, nor magicians, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to king Nebuchadnezzar what shall be in the latter days. Thou, O king, sawest, and, behold, a great image, mighty and excellent, stood before thee; the aspect thereof was terrible. His head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till a stone was cut out without hands, which smote the image upon his feet and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass. And the fourth kingdom shall be strong as iron; as iron breaketh in pieces all things, so shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of clay and part of iron, so that kingdom shall be partly strong

and partly broken. And forasmuch as thou sawest a stone cut out of the mountain without hands, that it brake in pieces the iron, the brass, the clay, the silver, and the gold; so in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand forever. The dream is certain, and the interpretation sure."

Christ's kingdom.

Then the king fell upon his face and worshiped Daniel, and commanded that they should offer him an oblation and sweet odors. The king said unto Daniel, "Of a truth your God is the God of gods and the Lord of kings."

Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon; but Daniel was in the gate of the king.

CHAPTER II.

THE GOLDEN IMAGE AND THE FIERY FURNACE: NEBUCHADNEZZAR'S PRIDE AND PUNISHMENT.

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits. He set it up in the plain of Dura. Then the king sent to gather together the governors, the judges, all the rulers of the provinces, to come to the dedication of the image; and they stood before the image.

The golden image.

Then the herald cried aloud, "To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, and all kinds of music, ye fall down and worship the golden image; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

Therefore when all the people heard the sound of the cornet, flute, harp, and all kinds of music, they fell down and worshiped the golden image.

At that time certain Chaldeans came near and said to Nebuchadnezzar, "O king, live forever. There are certain Jews whom thou hast appointed over the affairs of Babylon, Shadrach, Meshach, and Abed-nego. These men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

Nebuchadnezzar said unto them, "Is it of purpose that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready, that at what time ye hear the music ye fall down and worship the image, well. But if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and

who is that god that shall deliver you out of my hands?"

Shadrach, Meshach, and Abed-nego answered and said to the king, "O Nebuchadnezzar, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us, O king. But if not, be it known unto thee, that we will not serve thy gods, nor worship the golden image which thou hast set up." The fiery furnace.

Then was Nebuchadnezzar full of fury, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. And because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

Then the king was astonished, and rose up in haste, and said unto his counselors, "Did not we cast three men bound into the midst of the fire?"

They answered and said unto the king, "True, O king."

He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt. And the aspect of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace. He spake and said, "Ye servants of the Most High God, come forth, and come hither!"

Then they came forth out of the midst of the fire.

And the governors and king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hose changed, nor had the smell of fire passed on them.

Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the

God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort."

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth; peace be multiplied unto you. It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are his signs! How mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid. But Daniel came in, and I told him, saying, "O master of the magicians, I know that the spirit of the holy gods is in thee, and no secret troubleth thee. Tell me my dream and the interpretation thereof. I saw, and behold a tree in the midst of the earth, and the height thereof was great. The leaves were fair and the fruit much; the beasts of the fields had shadow under it, and the fowls of the heaven dwelt in the branches. And, behold, an holy one came down from heaven. He cried aloud, 'Hew down the tree and cut off his branches. Nevertheless leave a stump in the earth; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given him; and let seven times pass over him. To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.' This dream I king Nebuchadnezzar have seen; declare the interpretation."

Nebuchadnezzar's dream.

Then Daniel answered and said, "My lord, the dream be to them that hate thee. The tree is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion

to the end of the earth. And whereas the king saw an holy one coming down from heaven, and saying, 'Hew down the tree, and destroy it; nevertheless leave the stump in the earth, till seven times pass over him;' this is the interpretation, O king. Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men. And whereas they commanded to leave the stump of the tree, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, break off thy sins, if there may be a lengthening of thy tranquillity."

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon, and said, "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

While the word was in the king's mouth, there fell a voice from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." Pride—Punishment.

The same hour was the thing fulfilled upon Nebuchadnezzar. He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and praised and honored him. He doeth according to his will in the army of heaven and among the inhabitants of earth. And my kingdom returned unto me, and my counselors and my lords sought unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven; for all his works are truth, and his ways judgment; and those that walk in pride he is able to abase.

CHAPTER III.

BELSHAZZAR'S FEAST: BELSHAZZAR'S DOWNFALL.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Blasphemous orgies—Writing on the wall.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords and wives might drink therein. Then they brought the golden vessels, and drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his knees smote one against another. The king cried aloud to bring in the Chaldeans and the soothsayers. The king said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled.

Now the queen by reason of the words of the king and his lords came into the banquet house, and the queen spake and said, "O king, live forever. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and wisdom, like the

wisdom of the gods, was found in him. And king Nebuchadnezzar thy father made him master of the magicians, forasmuch as an excellent spirit, and knowledge, and understanding, were found in him. Now let Daniel be called, and he will show the interpretation."

Then was Daniel brought in before the king. The king said unto Daniel, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that excellent wisdom is found in thee. Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." Daniel and Belshazzar.

Then Daniel answered and said, "Let thy gifts be to thyself, and give thy rewards to another. Nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty; but when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne. And he was driven from the sons of men; his heart was made like the beasts, and his dwelling was with the wild asses, until he knew that the Most High God ruleth in the kingdom of men. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords and wives have drunk wine in them, and praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and brought it to an end; TEKEL, thou art weighed in the balances,

and art found wanting; PERES, thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. But in [a] that night Belshazzar the Chaldean king was slain, and Darius the Mede received the kingdom, being about threescore and two years old.

[a] B. C. 538.

CHAPTER IV.

DANIEL IN THE LION'S DEN: DANIEL'S PRAYER.

IT pleased Darius to set over the kingdom an hundred and twenty satraps, which should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom, but they could find none, for he was faithful. Then said these men, "We shall not find any occasion against this Daniel, except concerning the law of his God."

Then these presidents and satraps assembled together to the king, and said unto him, "King Darius, live forever. All the presidents of the kingdom, the satraps, counselors and governors, have consulted together to establish a royal statute, that whoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." Daniel in the lions' den.

Wherefore king Darius signed the writing.

And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled together, and found Daniel making petition before his God. Then they came near, and spake before the king, "Hast thou not signed an interdict, that every man that shall make petition unto

any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions?"

The king answered and said, "The thing is true."

Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, but maketh his petition three times a day."

Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him.

Then these men assembled together unto the king, and said unto the king, "Know, O king, that it is a law of the Medes and Persians, that no statute which the king establisheth may be changed."

The king spake and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

And the king commanded, and they brought those

men which had accused Daniel, and they cast them into the den of lions; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

Then king Darius wrote unto all the peoples that dwell in all the earth, "Peace be multiplied unto you. I make a decree, that in all my kingdom men tremble and fear before the God of Daniel: for he is the living God; he worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions."

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Daniel's prayer—The answer.

[1] In the [a] first year of Darius, I Daniel understood by the books the number of the years, whereof the word of the LORD came to Jeremiah the prophet for the accomplishing of the desolations of Jerusalem, even seventy years. And I prayed unto the LORD my God, and made confession, and said, "O Lord, the great and dreadful God, which keepeth covenant and mercy with them that love him and keep his commandments; we have sinned, and have done wickedly, neither have we hearkened unto thy servants the prophets which spake in thy name. O Lord, to us belongeth confusion of face, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses. And now, O Lord, let thine anger be turned away from thy city, Jerusalem, thy holy mountain. Hearken unto the prayer of thy servant, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name. For we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name."

And while I was speaking in prayer the man Gabriel,

[1] Dan. ix, 1. | [a] B. C. 538.

whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me. And he talked with me, and said, "O Daniel, thou art greatly beloved."

And he told Daniel many things concerning the holy city, and the anointed one, the prince.

[1] They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

[1] Dan. xii, 3.

EZRA,

WITH PARTS OF HAGGAI AND ZECHARIAH.

CHAPTER I.

THE DECREE OF CYRUS: THE RETURN OF THE JEWS: THE BUILDING OF THE ALTAR.

NOW in the [a] first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, "Thus saith Cyrus king of Persia, 'All the kingdoms of the earth hath the LORD, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, and build the house of the LORD, the God of Israel. And let the men of this place help him with silver and gold and goods, and with beasts, beside the freewill offering for the house of God.'"

Decree of Cyrus.

Songs of deliverance.

I.

A single voice:

[1] When the LORD turned again the captivity of Zion.
We were like unto them that dream.

First company of singers:

Then was our mouth filled with laughter,

Second company:

And our tongue with singing:

[1] Psalm cxxvi.

[a] B. C. 536. This date is fixed in secular history.

A voice:

Then said they among the nations,
"The LORD hath done great things for them."

All:

The LORD hath done great things for us;
Whereof we are glad.

First company:

They that sow in tears
Shall reap in joy.

A single voice:

Though he goeth on his way weeping, bearing forth the seed;

All:

He shall come again with joy, bringing his sheaves with him.

II.

First company:

[1] If it had not been the LORD who was on our side,
Let Israel now say;

Second company:

If it had not been the LORD who was on our side,
When men rose up against us,

First company:

Then they had swallowed us up alive,
When their wrath was kindled against us:

Second company:

Then the waters had overwhelmed us,
The stream had gone over our soul.

All:

Then the proud waters had gone over our soul.

A single voice:

Blessed be the LORD,
Who hath not given us a prey to their teeth.

First company:

Our soul is escaped as a bird out of the snare of the fowlers:

[1] Psalm cxxiv.

Second company:

The snare is broken, and we are escaped.

All:

Our help is in the name of the LORD,
Who made heaven and earth.

[1] Then rose up the heads of houses, and the priests and Levites, even all whose spirit God had stirred to go up to build the house of the LORD in Jerusalem. And all they that were round about them strengthened their hands with precious things, willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought out of Jerusalem and put in the house of his gods, and numbered them unto Sheshbazzar, the prince of Judah. All the vessels of gold and silver were five thousand and four hundred. All these did Sheshbazzar bring up when they of the captivity were brought up from Babylon unto Jerusalem.

The return of the Jews.

Now these were those which had been carried away, and that had returned unto Jerusalem and Judah, every one unto his own city. [2] The whole congregation was forty and two thousand three hundred and threescore, beside their servants. And they had two hundred singing men and singing women.

A Psalm by the way.

[3] How amiable are thy tabernacles,
O LORD of hosts!
My soul longeth, yea, even fainteth for the courts of the LORD;
My heart and my flesh [a] cry out unto the living God.
Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts,
My King, and my God.

[1] Ezra i, 5.
[2] Ezra ii, 64.
[3] Psalm lxxxiv.

[a] R. V. marg., Or, *sing*.

Blessed are they that dwell in thy house:
They will be still praising thee.
[Instrumental music.]
Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion.

Passing through the valley of Weeping
They make it a place of springs;
They go from strength to strength,
Everyone of them appeareth before God in Zion.
O LORD God of hosts, hear my prayer:
Give ear, O God of Jacob.
[Instrumental music.]
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather [a] be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the LORD God is a sun and a shield:
The LORD will give grace and glory:
No good thing will he withhold from them that walk uprightly.

O LORD of hosts,
Blessed is the man that trusteth in thee.

[1] A PSALM.

Bless the LORD, O my soul;
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth [b] thy mouth with good things;
So that thy youth is renewed like the eagle.
The LORD executeth righteous acts,

[1] Psalm ciii.

[a] R.V. marg., Or, *stand at the threshold of*, etc. [b] R. V. marg., Or, *thy years*.

And judgments for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.

The LORD is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger forever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.

The LORD hath established his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye angels of his:
Ye mighty in strength, that fulfill his word,
Hearkening unto the voice of his word.
Bless the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all ye his works,
In all places of his dominion:
Bless the LORD, O my soul.

[1] And some of the heads of fathers' houses, when they came to Jerusalem, offered willingly for the house of

[1] Ezra ii, 68.

God, to set it in its place, gold and silver and priests' garments. So the priests and Levites and some of the people dwelt in their cities.

[1] And when the seventh month was come the people gathered themselves together as one man to Jerusalem.

The altar builded.

Then stood up Jeshua and his brethren the priests, and Zerubbabel the governor, and his brethren, and builded the altar of the God of Israel, and set the altar [a] upon its base. And they offered burnt offerings unto the LORD, even burnt offerings, morning and evening.

A PSALM.

I.

A single voice:

[2] I love the LORD, because he hath heard
My voice and my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.

The cords of death compassed me,
And the pains of [b] Sheol gat hold upon me:
I found trouble and sorrow.
Then called I upon the name of the LORD;
"O LORD, I beseech thee, deliver my soul."

Soft chorus:

Gracious is the LORD, and righteous;
Yea, our God is merciful.

A single voice:

The LORD preserveth the simple;
I was brought low, and he saved me.
Return unto thy rest, O my soul;
For the LORD hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears,
And my feet from falling.

What shall I render unto the LORD
For all his benefits toward me?

[1] Ezra iii, 1. [2] Psalm cxvi.

[a] R. V. marg., Or, *in its place.*
[b] R. V. marg., Or, *the grave.*

I will take the cup of salvation,
And call upon the name of the LORD.

Another voice:

Precious in the sight of the LORD
Is the death of his saints.

Grand chorus:

Praise ye the LORD.

A PSALM.

II.

[1] O give thanks unto the LORD; for he is good;
For his mercy endureth forever.
Let the redeemed of the LORD say so,
Whom he hath redeemed from the hand of the adversary;
And gathered them out of the lands,
From the east and from the west,
From the north and from the south.

They wandered in the wilderness in a desert way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
He led them also by a straight way,
That they might go to a city of habitation.

Refrain:

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And the hungry soul he filleth with good.

They rebelled against the words of God,
And contemned the counsel of the Most High;
Therefore he brought down their heart with labor;
They fell down, and there was none to help.
Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.

[1] Psalm cvii.

Refrain:

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

They that go down to the sea in ships,
That do business in great waters;
These see the works of the LORD,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths;
Their soul melteth away because of trouble.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
He bringeth them unto [a] the haven where they would be.

Refrain:

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!

[1] But the foundation of the temple of the LORD was not yet laid.

[1] Ezra iii, 6.

[a] R. V. marg., Or, *the haven of their desire.*

CHAPTER II.

REBUILDING AND DEDICATION OF THE TEMPLE.

NOW in the [a] second year of their coming unto Jerusalem began Zerubbabel and Jeshua and the rest to build the house of the LORD. And when the builders laid the foundation, the priests in their apparel, with trumpets, and the Levites, with cymbals, [b] sang one to another, in praising the LORD, saying,

Temple foundation laid.

"For he is good,
For his mercy endureth forever."

And all the people shouted with a great shout.

But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

[1] **The word of the Lord by Haggai the prophet.**

"[2] Speak now to Zerubbabel the governor, Joshua, and the remnant of the people, saying, 'Who is left among you that saw this house in its former glory? And how do ye see it now? Is it not in your eyes as nothing? Yet now be strong, saith the LORD, and work; for I am with you, saith the LORD of hosts. Fear ye not. For thus saith the LORD of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine. The

[1] Hag. i, 1.
[2] Hag. ii, 2.

[a] B. C. 535. [b] See Psalm civ, probably sung at this time.

latter glory of this house shall be greater than the former, saith the LORD of hosts; and in this place will I give peace.'"

Opposition of Samaritans.

[1] Now when the [a] adversaries of Judah and Benjamin heard that the children of the captivity builded a temple unto the LORD, the God of Israel, they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, "Let us build with you; we seek your God, as ye do."

But Zerubbabel said unto them, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD, as king Cyrus the king of Persia hath commanded us."

Then the people of the land weakened the hands of the people of Judah, and [b] troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia.

And in the days of [c] Artaxerxes they wrote a letter against Jerusalem to Artaxerxes the king, in this sort,

"Be it known unto the king, that the Jews which came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and repaired the foundations. Be it known now unto the king, that, if this city be builded, and the walls finished, they will not pay tribute, custom, or toll, and in the end it will endamage the kings. Now because we eat the salt of the palace, and it is not meet for us to see the king's dishonor, therefore have we sent and certified the king."

Then sent the king an answer, "The letter which ye sent unto us hath been [d] plainly read before me. And I decreed, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jeru-

[1] Ezra iv, 1.

[a] The people of Samaria (2 Kings xvi, 5, etc.). [b] R. V. marg., Or, *terrified*. [c] Gomatis, or Pseudosmerdis, a usurper. He reigned only seven months of B. C. 522. [d] R.V. marg., Or, *translated*.

salem, which have ruled over all the country beyond the river; and tribute, custom, and toll was paid unto them. Make ye now a decree to cause these men to cease, and that this city be not builded until a decree shall be made by me. And take heed that ye be not slack herein; why should damage grow to the hurt of the kings?"

Then when the copy of king Artaxerxes' letter was read, they went in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem; and it ceased unto [a] the second year of Darius king of Persia.

Cessation of work.

[1] In the second year of Darius, in the sixth month, came the word of the LORD by Haggai the prophet, unto Zerubbabel the governor, and to Jeshua the high priest, saying, "Thus speaketh the LORD of hosts, 'This people say, "It is not the time for the LORD'S house to be built." But is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith the LORD of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough: ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home I did [b] blow upon it. Why? saith the LORD of hosts. Because of mine house that lieth waste, while ye run every man to his own house. Therefore the heaven is stayed from dew, and the earth is stayed from her fruit. Thus saith the LORD of hosts, Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified.'"

Prophecy of Haggai.

The word of the Lord by Zechariah.

[2] In the eighth month of the second year of Darius, came the word of the LORD also to Zechariah the prophet, saying, "[3] Thus saith the LORD, 'I am returned to Jerusalem with mercies. My

Prophecy of Zechariah.

[1] Hag. i, 1. [2] Zech. i, 1. [3] Zech. i, 16.

[a] B. C. 520. [b] R. V. marg., Or, *blow it away.*

house shall be built in it. The LORD shall comfort Zion.
[1] This is the word of the LORD unto Zerubbabel, 'Not by might nor by power, but by my spirit. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. The hands of Zerubbabel have laid the foundations of this house; his hands also shall finish it. For who hath despised the day of small things?'"

[2] Thus saith the LORD, "I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called The city of truth, The holy mountain. There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Thus saith the LORD, "Behold, I will save my people from the east and from the west, and they shall dwell in the midst of Jerusalem and shall be my people. Let your hands be strong, ye that hear these words. [3] I have thought to do good unto Jerusalem; fear ye not. [4] For I," saith the LORD, "will be unto her a wall of fire round about, and I will be the glory in the midst of her. [5] For he that toucheth you toucheth the apple of his eye. For, lo, I come, and I will dwell in the midst of thee. And many nations shall join themselves to the LORD in that day, and shall be my people.

"[6] And it shall come to pass that, as ye were a curse among the nations, so will I save you, and ye shall be a blessing. [7] There shall be the seed of peace. The vine shall give her fruit, and the ground her increase, and the heavens their dew."

[8] Then rose up Zerubbabel and Jeshua, and began to build the house of God, the prophets helping them.

Building resumed.

But Tattenai, governor beyond the river, and his companions, came and said, "Who gave you a decree to build this house, and to finish this wall?" But the eye of God was upon the Jews, and they did not make them cease till the matter should come to Darius and answer should be returned concerning it.

[1] Zech. iv, 6. [3] Zech. viii, 15. [5] Zech. ii, 8. [7] Zech. viii, 12.
[2] Zech. viii, 3. [4] Zech. ii, 5. [6] Zech. viii, 13. [8] Ezra v, 2.

A SONG IN THE NIGHT.

First company of singers:

[1] Except the LORD build the house,
They labor in vain that build it;

Second company of singers:

Except the LORD keep the city,
The watchman waketh but in vain.

First company:

[2] They that trust in the LORD
Are as mount Zion, which cannot be moved, but abideth forever.

Second company:

As the mountains are round about Jerusalem,
So the LORD is round about his people.

A single voice:

I wait for the LORD, my soul doth wait,
And in his word do I hope.
My soul looketh for the Lord,
More than watchmen look for the morning;
Yea, more than watchmen for the morning.

First company:

O Israel, hope in the LORD,

Second company:

For with the LORD there is mercy,
And with him there is plenteous redemption.

All:

And he shall redeem Israel
From all his iniquities.

The copy of the letter that Tattenai sent unto Darius the king.

"Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judah, to the house of the great God. Then asked we those elders, 'Who gave you a decree to build this house, and to finish this wall?' And thus they returned us an answer, saying, 'We are the servants of the God of heaven and

[1] Psalm cxxvii, 1. [2] Psalm cxxv, 1.

earth. Cyrus, king of Babylon, made a decree to build this house of God. And the gold and silver vessels which Nebuchadnezzar took out of the temple in Jerusalem and brought into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whom he had made governor. And he said unto him, "Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be builded in its place." Then came the same Sheshbazzar, and laid the foundations of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not completed.' Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

[1] Then Darius the king made a decree and search was made. And there was found a roll, and therein was written the decree of Cyrus the king, that the house be builded. Then Darius commanded, "Now therefore, let the Jews build this house of God in its place. Moreover I make a decree, that of the king's goods, even of the tribute, expenses be given unto these men, that they be not hindered. That which they have need of, young bullocks, and rams, and lambs for burnt offerings to the God of heaven, wheat, salt, wine, and oil, according to the word of the priests, let it be given them day by day without fail; that they may offer sacrifices of sweet savor unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon. I Darius have made a decree; let it be done with all diligence."

Help of Darius.

Then Tattenai did accordingly with all diligence. And the Jews builded and prospered, and this house was finished in the sixth year of Darius. And the

[1] Ezra vi, 1.

priests and Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And they offered offerings, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God. The house dedicated.

And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites had purified themselves. And the children of Israel, which were come again out of the captivity, and all such as had separated themselves unto them from the heathen of the land, to seek the LORD, the God of Israel, did eat, and kept the feast of unleavened bread seven days with joy; for the LORD had made them joyful, and had turned the heart of the king unto them.

Songs of the dedication.

I.

Grand chorus:

[1] Great is the LORD, and highly to be praised,
In the city of our God, in his holy mountain.

First company of singers:

Beautiful in elevation, the joy of the whole earth,

Second company:

Is mount Zion, on the sides of the north,

Third company:

The city of the great King.

All:

God hath made himself known in her palaces for a refuge.

A single voice:

We have thought on thy lovingkindness, O God,
In the midst of thy temple.

First company:

Let mount Zion be glad,

Second company:

Let the daughters of Judah rejoice,

[1] Psalm xlviii.

Third company :
Because of thy judgments.
A single voice :
Walk about Zion, and go round about her;
Tell the towers thereof.
First company :
Mark ye well her bulwarks,
Second company :
[a] Consider her palaces;
Third company :
That ye may tell it to the generation following.
Grand chorus :
For this God is our God forever and ever;
He will be our guide even unto death.

II.

[1] [b] Praise ye the LORD.
Praise ye the LORD from the heavens;
Praise him in the heights.
Praise ye him, all his angels;
Praise ye him, all his host.
Praise ye him, sun and moon;
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the LORD;
For he commanded, and they were created.

Praise the LORD from the earth,
Ye dragons, and all deeps;
Fire and hail, snow and vapor;
Stormy wind, fulfilling his word;
Mountains and all hills;
Fruitful trees and all cedars;
Beasts and all cattle;
Creeping things and flying fowl;
Kings of the earth and all peoples;

[1] Psalm cxlviii.

[a] R. V. marg., Or, *Traverse.*
[b] R. V. marg., Heb. *Hallelujah.*

Princes and all judges of the earth;
Both young men and maidens;
Old men and children;
Let them praise the name of the LORD;
For his name alone is exalted;
His glory is above the earth and heaven.
[a] Praise ye the LORD.

III.

[1] When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion.
[b] The sea saw it, and fled;
[c] Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep.
What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
[d] Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
[e] Which turned the rock into a pool of water,
The flint into a fountain of waters.

IV.

[2] [a] Praise ye the LORD.
Blessed is the man that feareth the LORD,
That delighteth greatly in his commandments.
For he shall never be moved;
The righteous shall be had in everlasting remembrance.
He shall not be afraid of evil tidings;
His heart is fixed, trusting in the LORD.

V.

[3] [a] Praise ye the LORD.
Praise the LORD, O my soul.
While I live will I praise the LORD;
I will sing praises unto my God while I have any being.

[1] Psalm cxiv.
[2] Psalm cxii.
[3] Psalm cxlvi.

[a] R. V. marg., Heb. *Hallelujah.*
[b] Exod. xiv, 21. [c] Josh. iii, 15, 16.
[d] Exod. xix, 18. [e] Exod. xvii, 6; Num. xx, 11.

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the LORD his God;
Which made heaven and earth,
The sea, and all that in them is;
Which keepeth truth forever;
Which executeth judgment for the oppressed;
Which giveth food to the hungry.
The LORD looseth the prisoners;
The LORD openeth the eyes of the blind;
The LORD raiseth up them that are bowed down;
The LORD loveth the righteous;
The LORD preserveth the strangers;
He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
The LORD shall reign forever,
Thy God, O Zion, unto all generations.
[a] Praise ye the LORD.

VI.

[1] [a] Praise ye the LORD.
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.
The LORD doth build up Jerusalem;
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their [b] wounds.
He telleth the number of the stars;
He giveth them all their names.
Great is our Lord, and mighty in power;
His understanding is infinite.
The LORD upholdeth the meek;
He bringeth the wicked down to the ground.
Sing unto the LORD with thanksgiving;
Sing praises upon the harp unto our God;

Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.

[1] Psalm cxlvii.

[a] R. V. marg., Heb. *Hallelujah.*
[b] R. V. Heb. *sorrows.*

He giveth to the beast his food,
And to the young ravens which cry.
The LORD taketh pleasure in them that fear him,
In those that hope in his mercy.
Praise the LORD, O Jerusalem;
Praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.
He sendeth out his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar frost like ashes.
He casteth forth his ice like morsels;
Who can stand before his cold?
He sendeth out his word, and melteth them;
He causeth his wind to blow, and the waters flow.
He showeth his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation;
And as for his judgments, they have not known them.
[a] Praise ye the LORD.

VII.

[1] [a] Praise ye the LORD.
Praise God in his sanctuary;
Praise him in the firmament of his power.
Praise him for his mighty acts;
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet;
Praise him with the psaltery and harp.
Praise him with the timbrel and dance;
Praise him with stringed instruments and the pipe.
Praise him upon the loud cymbals;
Praise him upon the high-sounding cymbals.
Let everything that hath breath praise the LORD.
[a] Praise ye the LORD.

[1] Psalm cl. | [a] R. V. marg., Heb. *Hallelujah.*

CHAPTER III.

EZRA'S RETURN TO JERUSALEM: A REFORM.

[1] Now after these things, in the reign of [a] Artaxerxes king of Persia, Ezra the priest went up from Babylon unto Jerusalem; for the king granted him his request.

Ezra's return. He was a ready scribe in the law of Moses. And there went up some of the children of Israel, priests and Levites and singers. For Ezra had set his heart to seek the law of the LORD, and to do and to teach it in Israel.

Now this is the copy of the letter that the king gave Ezra:

"Artaxerxes, king of kings, unto Ezra the priest, the scribe of the law of God, and so forth. I make a decree, that all the people of Israel in my realm, which are minded of their own free will to go to Jerusalem, go with thee. And the precious vessels that are given thee for the service of the house of thy God, deliver thou before the God of Jerusalem. And whatsoever more shall be needful, bestow it out of the king's treasure house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra shall require, it may be done with all diligence, unto an hundred talents of silver, and much wheat, oil, and salt. Whatsoever is commanded by the God of heaven, let it be done exactly. Also touching any of the priests and Levites, the singers, porters, or servants of this house of God, it shall not be lawful to impose tribute, custom, or toll upon them. And thou, Ezra, [2] inquire concerning Judah, and carry the silver and gold which the king and his counselors have freely offered unto the God of Israel. And [3] appoint magis-

[1] Ezra vii, 1.
[2] Ezra vii, 14.
[3] Ezra vii, 25.
[a] Son of Xerxes, who was the "Ahasuerus" of Esther. B.C. 465–423.

trates and judges, such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence."

And Ezra said,

"Blessed be the LORD, the God of our fathers, which hath put such a thing in the king's heart, to beautify the house of the LORD in Jerusalem."

And I was strengthened according to the hand of the LORD my God upon me. And I gathered together chief men to go up with me; [1] and I gathered them together to the river, and there we encamped three days.

Then I proclaimed a fast there at the river, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, "The hand of our God is upon all them that seek him, for good." So we fasted and besought our God for this.

Then I separated twelve of the chiefs of the priests, and weighed unto them the silver and gold. And I said unto them, "Ye are holy unto the LORD, and the silver and gold are a freewill offering. Watch ye and keep them, until ye weigh them before the chiefs of the priests at Jerusalem in the house of the LORD."

Then we departed to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier in wait by the way. And we came to Jerusalem; and the silver and gold was weighed in the house of God into the hand of the priest, the whole by number and weight, and all the weight was written.

The children of the captivity offered burnt offerings unto the LORD; and they delivered the king's commissions unto the governors beyond the river. And they furthered the people and the house of God.

[1] Ezra viii, 15.

Now the princes drew near to me, saying, "The people of Israel have not separated themselves from the people of the lands, doing according to their abominations. For they have taken of their daughters for themselves and their sons, so that the holy seed have mingled with the people of the lands."

Purifying the people.

And when I heard this thing, I rent my garments, and plucked off the hair of my head and my beard, and sat down astonished. Then were assembled unto me everyone that trembled at the words of the God of Israel, because of the trespass of them of the captivity; and I sat astonished until the evening oblation. And I arose with my garment rent, and fell upon my knees, and spread out my hands unto the LORD. And I said, "O my God, I am ashamed and blush to lift up my face to thee. Our iniquities are increased over our head. For our iniquities have we been delivered to the sword and to captivity. And now for a little moment grace hath been showed from the LORD our God. And now, what shall we say? For we have forsaken thy commandments. O LORD, none can stand before thee because of this."

Now while Ezra prayed, and made confession, weeping and casting himself down before the house of God, there was gathered together unto him out of Israel a very great congregation of men and women and children; for the people wept sore.

Then arose Ezra, and they made proclamation throughout Judah unto all the children of the captivity, that they should gather themselves together unto Jerusalem, within three days. Then all the men of Judah and Benjamin gathered themselves together; and all the people sat in the broad place before the house of God, trembling because of this matter, and for the great rain; for [1]it was a time of much rain.

[2]And Ezra the priest stood up, and said unto them, "Ye have trespassed, and have married strange women, to increase the guilt of Israel. Now therefore make confession unto the LORD, and separate yourselves from the people of the land, and from the strange women."

Then all the congregation answered and said with a

[1] Ezra x, 13. [2] Ezra x, 10.

loud voice, "As thou hast said, so must we do, until the wrath of our God be turned from us."

[1] And Ezra, with certain heads of fathers' houses, sat down to examine the matter. And all that had married strange women came [2] at appointed times, until this matter was dispatched.

[1] Ezra x, 16. [2] Ezra x, 14.

ESTHER.

CHAPTER I.

THE ROYAL FEAST: ESTHER MADE QUEEN: HAMAN'S PROMOTION AND PLOT AGAINST THE JEWS.

NOW it came to pass in the days of [a] Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces,) that in those days, when king Ahasuerus sat on the throne of his kingdom in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes, being before him; when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even an hundred and fourscore days.

The royal feast.

And when these days were fulfilled, the king made a feast unto all the people present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace. There were hangings of white cloth, of green, and of blue, fastened with cords of fine linen and purple to silver rings and pillars of marble; the couches were of gold and silver, upon a pavement of red, and white, and yellow, and black marble. And they gave them drink in vessels of gold in abundance, according to the bounty of the king.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that ministered in the presence of the king to bring Vashti the queen before the king with the crown royal,

[a] The Xerxes of secular history. Reigned 486–465 B. C.

to show the peoples and the princes her beauty; for she was fair to look on.

But queen Vashti refused to come.

Therefore was the king very wroth; and the king said to the wise men, "What shall we do unto the queen, because she hath not done the bidding of the king?" Vashti divorced.

And Memucan answered, "If it please the king, let there go forth a royal commandment from him, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another."

And the saying pleased the king; and the king did according to the word of Memucan.

After these things, when the wrath of king Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her.

Then said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king; and let the maiden which pleaseth the king be queen instead of Vashti."

And the thing pleased the king; and he did so.

There was a certain Jew in Shushan, whose name was Mordecai, who had been carried away from Jerusalem with the captives carried away with [a] Coniah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Esther, his uncle's daughter; for she had neither father nor mother. The maiden was fair and beautiful; Esther made queen. and when her father and mother were dead, Mordecai took her for his own daughter. So it came to pass, when the king's commandment was heard, that Esther was taken into the king's house. Esther showed not her people nor her kindred; for Mordecai had charged her that she should not. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

And Esther obtained favor in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his royal house in the tenth month, in

[a] 2 Chron. xxxvi, 5.

the seventh year of his reign. And the king loved Esther, and she obtained grace and favor in his sight; so that he set the royal crown upon her head, and made her queen.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king. Esther had not yet showed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains were wroth, and sought to lay hands on king Ahasuerus. And the thing was known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles before the king.

Mordecai saves the king's life.

After these things did king Ahasuerus promote Haman the Agagite, and set his seat above all the princes. And all the king's servants, that were in the king's gate, bowed down and did reverence to Haman. But Mordecai bowed not down, nor did him reverence.

Then the king's servants told Haman, to see whether Mordecai's matters would stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; but sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

And Haman said unto king Ahasuerus, "There is a certain people scattered abroad in all the provinces of thy kingdom. Their laws are diverse from those of every people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written

Haman's plot.

that they be destroyed; and I will pay ten thousand talents of silver into the king's treasuries."

And the king took his ring from his hand, and gave it unto Haman. And the king said, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called, and there was written according to all that Haman commanded. In the name of king Ahasuerus was it written, and it was sealed with the king's ring, and sent by posts into all the king's provinces, to slay all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, and to take the spoil of them for a prey. The posts went forth in haste by the king's commandment, and the decree was given out in Shusan the palace. And the king and Haman sat down to drink; but the city of Shusan was perplexed.

CHAPTER II.

THE DISTRESS OF THE JEWS: ESTHER'S PETITION: THE JEWS' DELIVERANCE: THE FEAST OF PURIM.

NOW when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry. And he came even before the king's gate; for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

The Jews' distress.

And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved; and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he received it not.

Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know why this was. So Hathach went forth to Mordecai; and Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the decree, to show it unto Esther; and to charge her that she should go in unto the king, to make supplication for her people.

Mordecai's messages.

And Hathach came and told Esther the words of Mordecai. Then Esther gave him a message unto Mordecai, saying, "All the king's servants do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to

whom the king shall hold out the golden scepter, that he may live. But I have not been called to come in unto the king these thirty days."

And they told Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, "Think not that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish. And who knoweth whether thou art not come to the kingdom for such a time as this?"

Then Esther bade them return answer unto Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish."

So Mordecai went his way, and did according to all that Esther had commanded him.

Esther before the king.

Now on the third day Esther put on her royal apparel, and stood in the inner court of the king's house. And the king sat upon his royal throne. And when the king saw Esther the queen standing in the court, she obtained favor in his sight; and the king held out the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter.

Then said the king unto her, "What wilt thou, queen Esther, and what is thy request? It shall be given thee even to the half of the kingdom."

And Esther said, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that it may be done as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet, "What is thy petition? And it shall be granted thee. And

what is thy request? Even to the half of the kingdom it shall be performed."

Then answered Esther, "Let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Esther's first banquet.

Then went Haman forth that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, that he stood not up nor [a] moved for him, he was filled with wrath. Nevertheless Haman refrained himself and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then said his wife and all his friends, "Let a gallows be made fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon. Then go thou in merrily with the king unto the banquet."

And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep; and he commanded to bring the book of records, and they were read before the king. And it was found written, that Mordecai had told of two of the king's chamberlains, who had sought to lay hands on the king. And the king said, "What honor and dignity hath been done to Mordecai for this?" Then said the king's servants, "There is nothing done for him."

Mordecai honored.

And the king said, "Who is in the court?"

Now Haman was come into the court, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, "Behold, Haman standeth in the court."

[a] R. V. marg., Or, *trembled before him.*

And the king said, "Let him come in."

So Haman came in. And the king said unto him, "What shall be done unto the man whom the king delighteth to honor?"

Now Haman said in his heart, "To whom would the king delight to do honor more than to myself?" And Haman said unto the king, "Let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set; and let the apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honor.'"

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate. Let nothing fail of all that thou hast spoken."

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honor." And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered.

And Haman recounted unto Zeresh his wife and all his friends everything that had befallen him.

Then said his wise men and Zeresh his wife, "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him." While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Esther's second banquet.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet, "What is thy petition, queen Esther. And it

shall be granted thee. And what is thy request? Even to the half of the kingdom it shall be performed."

Then Esther the queen answered and said, "If I have found favor in thy sight, O king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish."

Then spake the king Ahasuerus and said unto Esther the queen, "Who is he, and where is he, that durst presume in his heart to do so?"

And Esther said, "An adversary and an enemy, even this wicked Haman."

Then Haman was afraid before the king and the queen. And the king arose in his wrath and went into the palace garden; and Haman stood up to make request for his life to Esther. Then the king returned out of the palace garden, and Haman was fallen upon the couch whereon Esther was. As the word went out of the king's mouth, they covered Haman's face.

Haman destroyed.

Then said one of the chamberlains, "Behold, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman."

And the king said, "Hang him thereon."

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Mordecai exalted — The Jews delivered.

On that day did the king give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite. And she said, "If it please the king, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews; for how can I endure to see the evil that shall come unto my people?"

Then the king said, "Write ye to the Jews, as it liketh you, in the king's name, and seal it with the king's ring." For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called, and it was written according to all that Mordecai commanded, to the governors and princes of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing and language thereof. And he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service; wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to cause to perish, all the power of the people that would assault them, their little ones and women, and to take the spoil of them for a prey.

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and a robe of fine linen and purple; and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province and city whithersoever the king's decree came the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

Now in the twelfth month, when the king's decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them, it was turned to the contrary; the Jews gathered themselves together throughout all the provinces of the king Ahasuerus, and stood for their lives, and no man could withstand them. But on the spoil they laid not their hand. And all the princes of the provinces, and the governors helped the Jews; because the fear of Mordecai was fallen upon them. For the man Mordecai waxed greater and greater.

[1] And Mordecai wrote and sent letters unto all the

[1] Esther ix 20.

Jews in all the provinces of king Ahasuerus, both nigh and far, [1] with words of truth and peace, [2] to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

The feast of Purim.

as the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness; and that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor. And they called these days Purim, after the name of Pur,[3] because Haman had cast Pur, that is, the lot to destroy them, [4] from day to day and from month to month, to the twelfth month, the month Adar. [5] And the commandment of Esther confirmed these matters of Purim; and it was written in the book. [6] Therefore the Jews keep these two days, according to the appointed time, every year.

[1] Esther ix, 31.
[2] Esther ix, 21.
[3] Esther ix, 24.
[4] Esther iii, 7.
[5] Esther ix, 32.
[6] Esther ix, 26.

NEHEMIAH.

CHAPTER I.

NEHEMIAH'S RETURN TO JERUSALEM: THE WALLS REBUILT AND DEDICATED: EZRA'S LATER REFORMS.

THE words of Nehemiah.

It came to pass in the month Chislev, in the [a] twentieth year, as I was in Shushan the palace, that certain men out of Judah came, and I asked them concerning the Jews that had escaped, and concerning Jerusalem.

And they said unto me, "The remnant that are left of the captivity there are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." The sad news.

And when I heard these words I sat down and wept certain days; and I fasted and prayed before the God of heaven.

[1] Now I was cupbearer to the king; and [b] in the month Nisan, in the twentieth year of [c] Artaxerxes the king, I took up the cup and gave it unto the king. Now I had not been sad in his presence before.

And the king said unto me, "Why is thy countenance sad? Thou art not sick? This is nothing else but sorrow of heart." Nehemiah and the king.

Then I was very sore afraid. And I said, "Let the king live forever. Why should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?"

Then the king said unto me, "For what dost thou

[1] Neh. i, 11.

[a] B. C. 445. [b] Four months after hearing the news. [c] The son of Xerxes.

make request?" So I prayed to God, and I said, "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchers, that I may build it."

And the king said unto me, the queen also sitting by him, "For how long shall thy journey be? When wilt thou return?"

And I set him a time. So it pleased the king to send me.

Moreover I said unto the king, "If it please the king, let letters be given me to the governors beyond the river, that they may let me pass through; and a letter unto Asaph the keeper of the king's forest that he may give me timbers to make beams for the wall of the city."

And the king granted me, according to the good hand of my God upon me. So I came to Jerusalem.

And I arose in the night, I and some men with me; neither told I any man what God put in my heart to do for Jerusalem. And I went out by night and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Then said I unto [1]the priests and nobles, "Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire. Come and let us build up the wall of Jerusalem, that we be no more a reproach." And I told them of the hand of my God which was good upon me; as also of the king's words that he had spoken unto me.

Building the wall.

And they said, "Let us rise up and build." So they strengthened their hands for the good work.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, "What is this thing that ye do?"

Then answered I, "The God of heaven, he will prosper us; therefore we his servants will arise and build."

[2]So we built the wall; and all the wall was joined together unto half the height thereof; for the people had a mind to work. [3]But it came to pass that, when Sanballat heard that we builded the wall, he was wroth,

[1]Neh. ii, 16. [2]Neh. iv, 6. [3]Neh. iv, 1.

and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? "

Now Tobiah the Ammonite was by him, and he said, "Even that which they build, if a fox go up, he shall break down their stone wall!"

But when they heard that the repairing of the walls went forward, and the breaches began to be stopped, they were very wroth; and they conspired together to come and fight against Jerusalem, and said, "They shall not know till we come in the midst of them, and slay them, and cause the work to cease."

[1]But we made our prayer unto our God, and set a watch against them day and night. And I said, "Be not afraid of them; remember the LORD, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

And when our enemies heard that it was known unto us, and God had brought their counsel to naught, we returned all of us to the wall, every one unto his work.

And from that time forth half of my servants wrought in the work, and half of them held the spears and bows, and the coats of mail. Every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side. And he that sounded the trumpet was by me.

And I said unto the people, "The work is great and large, and we are separated upon the wall; in what place soever ye hear the sound of the trumpet, resort ye thither; our God shall fight for us."

So we wrought in the work; and half of them held the spears from the rising of the morning till the stars appeared. Neither I, nor my brethren, nor servants, nor the men of the guard which followed me, none of us put off our clothes.

[2]A SONG OF ASCENTS.

I will lift up mine eyes unto the mountains:
From whence shall my help come?

[1] Neh. iv, 9. [2] Psalm cxxi.

My help cometh from the LORD,
Which made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The LORD is thy keeper:
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The LORD shall keep thee from all evil;
He shall keep thy soul.
The LORD shall keep thy going out and thy coming in,
From this time forth and for evermore.

[1] Now when it was reported to our enemies that I had builded the wall, and that there was no breach left therein, they sent unto me, saying, "Come, let us meet together."

But they thought to do me mischief.

And I sent messengers unto them, saying, "I am doing a great work, so that I cannot come down."

And they sent unto me four times after this sort; and I answered them after this manner.

Then Sanballat sent his servant unto me in like manner the fifth time with an open letter in his hand, wherein was written, "It is reported that thou and the Jews think to rebel; for which cause thou buildest the wall. And thou wouldest be their king. And now it shall be reported to the king according to these words."

Then I sent unto him, saying, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." For they would have made us afraid, saying, "Their hands shall be weakened from the work, that it be not done." But now, O God, strengthen thou my hands.

And I went unto the house of Shemaiah, and he said, "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee in the night."

[1] Neh. vi, 1.

And I said, "Should such a man as I flee? I will not."
And I discerned, and lo, God had not sent him; but Sanballat had hired him, that I should be afraid and do so, and sin, and that they might have matter for an evil report.

[1] So the wall was finished in fifty and two days. And when our enemies heard thereof all the heathen that were about us feared, and were much cast down, for they perceived that this work was wrought of our God.

[2] And at the dedication of the wall they sought the Levites out of all their places to bring them to Jerusalem, to keep the dedication with gladness, with thanksgivings and with singing, and with harps. And the sons of the singers gathered together, and the priests and Levites purified themselves. Then I brought the princes of Judah upon the wall, and appointed two great [a] companies that gave thanks and went in procession. One went on the right hand upon the wall, and the other went to meet them upon the wall. So stood the two companies in the house of God. And the singers sang loud. And they offered great sacrifices that day, for God had made them to rejoice. The women also and the children rejoiced, so that the joy of Jerusalem was heard even afar off.

The walls dedicated.

[3] Then there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said, "We are mortgaging our fields and houses, we have borrowed money, and, lo, we bring into bondage our sons and daughters. Neither is it in our power to help it, for other men have our fields and vineyards."

Then I consulted with myself, and contended with the nobles and the rulers, and said unto them, "Ye exact usury, every one of his brother." And I held a great assembly against them, and said unto them, "We have redeemed our brethren the Jews, which were sold unto the heathen, and would ye even sell your brethren?"

Usury denounced.

Then held they their peace and found never a word.

[1] Neh. vi, 15. [2] Neh. xii, 27. [3] Neh. v, 1. | [a] That is, of singers.

Also I said, "The thing that ye do is not good. Ought ye not to walk in the fear of our God, because of the heathen, our enemies? And I likewise, my brethren and my servants, do lend them money and corn on usury. I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their fields and houses, also the money and corn, and oil that ye exact of them."

Then said they, "We will do even as thou sayest."

Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook out my lap, and said, "So God shake out every man that performeth not this promise!" And all the congregation said "Amen," and praised the LORD. And the people did according to this promise.

Moreover the former governors that were before me were chargeable unto the people, and took of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people; but so did not I, because of the fear of God. [1] From the time I was appointed governor, twelve years, I demanded not the bread of the governor, because the bondage was heavy upon the people.

Nehemiah's generosity.

[2] Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the governor of the castle, charge over Jerusalem; for he was a faithful man, and feared God above many. And I said unto them, "Let not the gates of Jerusalem be opened until the sun be hot; and while they stand on guard let them shut the doors, and bar ye them. And appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one over against his house."

Organization of city government.

Now the city was wide and large; but the people were few therein, and the houses were not builded. [3] And the princes of the people dwelt in Jerusalem; the rest of the people also cast lots, to bring one in ten to dwell in Jerusalem. And the people blessed all that willingly offered to dwell in Jerusalem.

[1] Neh. v, 14. [2] Neh. vii, 1. [3] Neh. xi, 1.

[1] And my God put into my heart to gather together the nobles and rulers and people, that they might be reckoned by genealogy.

Genealogical record made.

[2] And when the seventh month was come the children of Israel were in their cities. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law

The law read.

before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein from early morning until midday, in the presence of the men and women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra stood upon a pulpit of wood, which they had made for the purpose. And Ezra opened the book in the sight of all the people; (for he was above all the people); and when he opened it all the people stood up; and Ezra blessed the LORD, the great God. And all the people answered, "Amen! amen!" with the lifting up of their hands. And they bowed their heads, and worshiped the LORD with their faces to the ground. Also the Levites caused the people to understand the law; and the people stood in their place. And they read in the book, in the law of God, [a] distinctly; and they gave the sense, so they understood the reading.

And Nehemiah which was the [b] Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, "This day is holy unto the LORD your God; mourn not, nor weep."

For all the people wept when they heard the words of the law.

Then he said unto them, "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our

[1] Neh. vii, 5.
[2] Neh. vii, 73.

[a] R. V. marg., Or, *with an interpretation*. The book was Hebrew. They came back from Babylon speaking Chaldaic dialect. [b] Or, governor.

Lord; neither be ye grieved; for the joy of the LORD is your strength."

So the Levites stilled all the people, saying, "Hold your peace, for the day is holy; neither be ye grieved."

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together unto Ezra the heads of fathers' houses, the priests, and the Levites, to give attention to the words of the law. And they found that the LORD had commanded that the children of Israel should dwell in booths in the feast of the seventh month. So the people went forth and brought olive and palm branches, and branches of thick trees, and made themselves booths, every one upon the roof of his house and in their courts and in the courts of the house of God. And all them that were come again out of the captivity dwelt in the booths, for since the days of Joshua the son of Nun had not the children of Israel done so. And there was very great gladness.

Feast of tabernacles.

Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a [a] solemn assembly, according unto the ordinance.

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting and with sackcloth and earth upon them.

A sure covenant.

And they stood in their place, and read in the book of the law of the LORD, and confessed and worshiped the LORD. [1] And they made a sure covenant and set seal unto it, [2] to walk in God's law given by Moses, and to [b] observe and do all the commandments of the LORD; [3] and we will not forsake the house of our God.

[4] In the [c] two and thirtieth year of Artaxerxes the king of Babylon, I went unto the king.

And after certain days I asked leave and came to

[1] Neh. ix, 38.
[2] Neh. x, 29.
[3] Neh. x, 39.
[4] Neh. xiii, 6.

[a] R. V. marg., Or, *closing festival.*
[b] This was observed thereafter, but only in letter. There was no more idolatry. [c] B. C. 433.

Jerusalem. [1] Now Eliashib the priest, who was appointed over the chambers of the house of God, being allied to Tobiah, had prepared for him a great chamber, where aforetime they laid the offerings, the frankincense, and vessels. And it grieved me sore. Therefore I cast forth all the household stuff of Tobiah out of the chamber, and cleansed the chambers, and brought thither again the vessels of the house of God, with the offerings and frankincense.

Heathen cast out of the temple.

And I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, "Why is the house of God forsaken?" And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the oil unto the treasuries.

Tithes gathered.

In those days I saw in Judah some treading wine presses on the sabbath, and bringing in sheaves, as also grapes and figs and all manner of burdens which they brought into Jerusalem on the Sabbath day. And I testified against them, and said unto them, "What evil thing is this ye do?"

And when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors be shut and not opened till after the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy.

The sabbath observed.

[1] Neh. xiii, 4.

MALACHI.

CHAPTER I.

MESSAGES TO PRIESTS AND PEOPLE.

[1] THE word of the LORD to Israel by Malachi.

"I have loved you," saith the LORD.

"A son honoreth his father and a servant his master. Where is mine honor, and where is my fear?" saith the LORD of hosts unto you, "O priests that despise my name.

To the wicked priests.

"Ye offer polluted bread upon mine altar, and the blind and lame and sick for sacrifice. [2] And ye say, 'It is no evil.' Present it now to thy governor; will he be pleased? I have no pleasure in you," saith the LORD, "neither will I accept an offering at your hand. Ye profane [3] my name. Ye say, 'What a weariness it is!' Ye have snuffed at it," saith the LORD.

"And now, O ye priests, this commandment is for you. If ye will not hear and lay it to heart, then will I send the curse upon you. For the priest's lips should keep knowledge, and men should seek the law at his mouth. He is the messenger of the LORD of hosts."

Have we not all one father? Hath not one God created us? Why do we deal treacherously, every man against his brother? And this again ye do: ye cover the altar of the LORD with the tears of your wife. The LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously. "I hate putting away," saith the LORD.

"Ye have wearied the LORD with your words, in that ye say, 'Where is the God of judgment?' Behold, I

[1] Mal. i, 1. [2] Mal. i, 7. [3] Mal. i, 11.

send my messenger, and he shall prepare the way before me. And the Lord, whom ye seek, shall suddenly come to his temple; behold, he cometh," saith the LORD.

"But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fullers' soap; and he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi and purge them as gold and silver. They shall offer unto the LORD in righteousness. Then shall the offering be pleasant unto the LORD, as in the days of old. And I will come near you to judgment; and I will be a swift witness against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not me," saith the LORD.

"Will a man rob God? Yet ye rob me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings. Ye are cursed with the curse, even this whole nation. Bring ye the whole tithe into the storehouse, and prove me now herewith," saith the LORD, "if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. I will rebuke the devourer for your sakes, and all nations shall call you happy; for ye shall be a delightsome land," saith the LORD of hosts. Concerning tithes.

"Your words have been stout against me. Ye have said, 'It is vain to serve God,' and 'What profit is it that we have kept his charge?'"

Then they that feared the LORD spake one with another. And the LORD hearkened and heard, and a book of remembrance was written before him for them that feared the LORD and that thought upon his name. "They shall be mine," saith the LORD, "and I will spare them as a man spareth his own son that serveth him. Gracious promises.

"Behold, the day cometh, it burneth as a furnace; and all the proud and all that work wickedness shall be as stubble. But unto you that fear my name shall the sun of righteousness arise with healing in his wings.

"Behold, I will send you Elijah the prophet before the great and terrible day of the LORD come. He shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse."

PSALMS.*

SELECTIONS FROM THE HYMN BOOK OF THE JEWISH CHURCH.

A Psalm.

[1] BLESSED is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
He shall be like a tree planted by streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The wicked are not so,
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

The LORD knoweth the way of the righteous,
But the way of the wicked shall perish.

A Psalm.

[2] Why do the nations rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD, and against his anointed, saying,
"Let us break their bands asunder,
And cast away their cords from us."

He that sitteth in the heavens shall laugh;
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And [a] vex them in his sore displeasure;
"Yet have I set my king
Upon my holy hill of Zion."

I will tell of the decree;
The LORD said unto me, "Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession."

Now therefore be wise, O ye kings;
Be instructed; ye judges of the earth.
Serve the LORD with fear,
And rejoice with trembling.

[1] Psalm i. [2] Psalm ii. | [a] R. V. marg., Or, *trouble*.

* For other Psalms see historical books preceding.

Kiss the son, lest he be angry,
and ye perish in the way,
For his wrath [a] will soon be kindled.
Blessed are all they that [b] put
their trust in him.

A Psalm of David.

[1] Unto thee, O LORD, do I lift up
my soul.
O my God, in thee have I trusted.
Show me thy ways, O LORD;
Teach me thy paths.
Guide me in thy truth, teach me;
For thou art the God of my salvation;
On thee do I wait all the day.
Remember, O LORD, thy tender
mercies and thy lovingkindnesses;
For they have been ever of old.
Remember not the sins of my
youth, nor my transgressions;
According to thy lovingkindness
remember thou me,
For thy goodness' sake, O LORD.

Good and upright is the LORD;
Therefore will he instruct sinners
in the way.
The meek will he guide in judgment;
The meek will he teach his way.
All the paths of the LORD are
lovingkindness and truth
Unto such as keep his covenant
and his testimonies.

For thy name's sake, O LORD,
Pardon mine iniquity, for it is great.
What man is he that feareth the
LORD?
Him shall he instruct in the way
that he shall choose.

The secret of the LORD is with
them that fear him;
He will show them his covenant.

[1] Psalm xxv.

[a] R. V. marg., Or, *may*. [b] R. V. marg., Or, *take refuge*.

A Psalm of David.

[1] The LORD is my light and my
salvation; whom shall I fear?
The LORD is the strength of my
life; of whom shall I be afraid?
When evil doers came upon me
to eat up my flesh,
Even mine adversaries and my
foes, they stumbled and fell.
Though an host should encamp
against me,
My heart shall not fear;
Though war should rise against
me,
Even then will I be confident.
One thing have I asked of the
LORD, that will I seek after;
That I may dwell in the house of
the LORD all the days of my
life,
To behold the beauty of the
LORD, and to inquire in his
temple.
For in the day of trouble he shall
keep me secretly in his pavilion;
In the covert of his tabernacle
shall he hide me;
He shall lift me up upon a rock.

Hear, O LORD, when I cry with
my voice;
Have mercy also upon me, and
answer me.
When thou saidst, "Seek ye my
face;" my heart said,
"Thy face, LORD, will I seek."
Hide not thy face from me;
Put not thy servant away in
anger;
Thou hast been my help;
Cast me not off, neither forsake
me, O God of my salvation.
[a] For my father and my mother
have forsaken me,
But the LORD will take me up;

[1] Psalm xxvii.

[a] R. V. marg., Or, *When my father and my mother forsake me*, etc.

Teach me thy way, O LORD;
And lead me in a plain path.
I had fainted, unless I had believed to see the goodness of the LORD
In the land of the living.
Wait on the LORD;
Be strong, and let thine heart take courage;
Yea, wait thou on the LORD.

A Song at the Dedication of the House.

[1] Sing praise unto the LORD, O ye saints of his,
And give thanks to his holy name.
For his anger is but for a moment;
[a] In his favor is life;
Weeping may tarry for the night,
But joy cometh in the morning.

For the Chief Musician. A Psalm of David.

[2] In thee, O LORD, do I put my trust; let me never be ashamed;
Deliver me in thy righteousness.
Into thine hand I commend my spirit;
Thou hast redeemed me, O LORD, thou God of truth.

Have mercy upon me, O LORD, for I am in distress;
My life is spent with sorrow, and my years with sighing.

But I trusted in thee, O LORD;
My times are in thy hand.
Make thy face to shine upon thy servant;
Save me in thy lovingkindness.
Oh how great is thy goodness, which thou hast laid up for them that fear thee,
Which thou hast wrought for them that put their trust in thee, before the sons of men!
In the covert of thy presence shalt thou hide them from the plottings of man;
Thou shalt keep them secretly in a pavilion from the strife of tongues.

O love the LORD, all ye his saints;
The LORD preserveth the faithful.
Be strong, and let your heart take courage,
All ye that hope in the LORD.

A Psalm.

[1] Rejoice in the LORD, O ye righteous;
Praise is comely for the upright.
Give thanks unto the LORD with harp;
Sing praises unto him with the psaltery of ten strings.
Sing unto him a new song;
Play skillfully with a loud noise.
For the word of the LORD is right;
And all his work is done in faithfulness.
He loveth righteousness and judgment;
The earth is full of the lovingkindness of the LORD.

By the word of the LORD were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap;
He layeth up the deeps in storehouses.

Let all the earth fear the LORD;
Let all the world stand in awe of him.

[1] Psalm xxx. [2] Psalm xxxi.

[a] R. V. marg., Or, *His favor is for a lifetime.*

[1] Psalm xxxiii.

The counsel of the LORD standeth
fast forever,
The thoughts of his heart to all
generations.
Blessed is the nation whose God
is the LORD;
The people whom he hath chosen
for his own inheritance.

The LORD looketh from heaven,
He beholdeth all the sons of
men.
The eye of the LORD is upon
them that fear him,
Upon them that hope in his
mercy;
To deliver their soul from death,
And to keep them alive in famine.

Our soul hath waited for the
LORD;
He is our help and our shield.
Our heart shall rejoice in him,
Because we have trusted in his
holy name.

A *Psalm of David, the servant of the Lord.*

[1] Thy lovingkindness, O LORD,
is in the heavens;
Thy faithfulness reacheth unto
the skies.
Thy righteousness is like the
mountains of God;
Thy judgments are a great deep.
How precious is thy lovingkind-
ness, O God!
And the children of men take
refuge under the shadow of
thy wings.
They shall be abundantly satisfied;
And thou shalt make them drink
of the river of thy pleasures.
For with thee is the fountain of
life;
In thy light shall we see light.

[1] Psalm xxxvi, 5.

A Psalm of David.

[1] Fret not thyself because of evil
doers,
Neither be thou envious against
them that work unrighteous-
ness.
For they shall soon be cut down
like the grass,
And wither as the green herb.
Trust in the LORD, and do good;
Dwell in the land, and follow
after faithfulness.
Delight thyself also in the LORD;
And he shall give thee the de-
sires of thine heart.
[a] Commit thy way unto the
LORD;
Trust also in him, and he shall
bring it to pass.
And he shall make thy righteous-
ness to go forth as the light,
And thy judgment as the noon-
day.
[b] Rest in the LORD, and wait pa-
tiently for him;
Fret not thyself because of him
who prospereth in his way,
Because of the man who bringeth
wicked devices to pass.
Cease from anger, and forsake
wrath;
Fret not thyself, it tendeth only
to evil doing.
For evil doers shall be cut off;
But those that wait upon the
LORD shall inherit the land.

I have been young, and now am
old;
Yet have I not seen the righteous
forsaken,
Nor his seed begging their bread.
I have seen the wicked in great
power,

[1] Psalm xxxvii.

[a] R. V. marg., Heb. *Roll thy way upon the* LORD. [b] R. V. marg., Or, *be still before* (Heb. *silent to*).

And spreading himself like a
green tree in its native soil.
But one passed by, and, lo, he
was not;
Yea, I sought him, but he could
not be found.
Mark the perfect man, and be-
hold the upright;
For the latter end of that man
is peace.

A Psalm of David.

[1] Blessed is he that considereth
the poor;
The LORD will deliver him in the
day of evil.
The LORD will preserve him, and
keep him alive,
And he shall be blessed upon
the earth;
The LORD will support him upon
the couch of languishing;
Thou [a] makest all his bed in his
sickness.

A Psalm. For the Chief Musician.

[2] As the hart panteth after the
water brooks,
So panteth my soul after thee, O
God.
My soul thirsteth for God, for
the living God;
When shall I come and appear
before God?
My tears have been my meat
day and night,
While they continually say unto
me, "Where is thy God?"
These things I remember, and
pour out my soul within me,
How I went with the throng,
and led them to the house of
God,
With the voice of joy and praise,
a multitude keeping holyday.
Why art thou cast down, O my
soul?
And why art thou disquieted
within me?
Hope thou in God; for I shall
yet praise him
For the [a] health of his counte-
nance.

O my God, my soul is cast down
within me;
Deep calleth unto deep at the
noise of thy waterspouts;
All thy waves and thy billows
are gone over me.
Yet the LORD will command his
lovingkindness in the day-
time,
And in the night his song shall
be with me.

As with sword in my bones,
mine adversaries reproach me;
While they continually say unto
me, "Where is thy God?"
Why art thou cast down, O my
soul?
And why art thou disquieted
within me?
Hope thou in God; for I shall
yet praise him,
Who is the [a] health of my coun-
tenance, and my God.

[1] Judge me, O God, and plead
my cause against an ungodly
nation;
O deliver me from the deceitful
and unjust man.
For thou art the God of my
strength; why hast thou cast
me off?
Why go I mourning because of
the oppression of the enemy?

[1] Psalm xli. [2] Psalm xlii.

[a] R. V. marg., Heb. *turnest*, or, *changest*.

[1] Psalm xliii.

[a] R. V. marg., Or, *help*.

O send out thy light and thy truth; let them lead me;
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God [a] my exceeding joy;
And upon the harp will I praise thee, O God, my God.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the [b] health of my countenance, and my God.

A Song of loves.

[1] My heart overfloweth with a goodly matter;
I speak the things which I have made touching the king;
My tongue is the pen of a ready writer.

Thou art fairer than the children of men;
Grace is poured into thy lips;
Therefore God hath blessed thee forever.

Gird thy sword upon thy thigh, O mighty one,
Thy glory and thy majesty.
And in thy majesty ride on prosperously,
[c] Because of truth and meekness and righteousness;
And thy right hand shall teach thee terrible things.
Thine arrows are sharp;
The peoples fall under thee;
They are in the heart of the king's enemies.

[a] Thy throne, O God, is forever and ever;
A scepter of equity is the scepter of thy kingdom.
Thou hast loved righteousness, and hated wickedness;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia;
Out of ivory palaces stringed instruments have made thee glad.
Kings' daughters are among thy honorable women;
At thy right hand doth stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king desire thy beauty;
For he is thy Lord; and worship thou him.

The king's daughter within the palace is all glorious;
Her clothing is inwrought with gold.
She shall be led unto the king in broidered work;
The virgins her companions that follow her
Shall be brought unto thee.
With gladness and rejoicing shall they be led;
They shall enter into the king's palace.

[1] Psalm xlv.

[a] R. V. marg., Heb. *the gladness of my joy.* [b] R.V. marg., Or, *help.* [c] R. V. marg., Or, *In behalf of.*

[a] R. V. marg., Or, *Thy throne is* the throne of *God*, etc.

Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.
I will make thy name to be remembered in all generations;
Therefore shall the peoples give thee thanks forever and ever.

For the Chief Musician; on stringed instruments. A Psalm of David.

[1] Give ear to my prayer, O God;
And hide not thyself from my supplication.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
And I said, "Oh that I had wings like a dove!
Then would I fly away, and be at rest.
Lo, then would I wander far off,
I would lodge in the wilderness,
I would haste me to a shelter
From the stormy wind and tempest."
For it was not an enemy that reproached me;
Then I could have borne it;
Neither was it he that hated me that did magnify himself against me;
Then I would have hid myself from him;
But it was thou, a man mine equal,
My companion, and my familiar friend.
We took sweet counsel together,
We walked in the house of God with the throng.

As for me, I will call upon God;
And the LORD shall save me.
Evening, morning, and at noon,
He shall hear my voice.
Cast thy burden upon the LORD, and he shall sustain thee;
He shall never suffer the righteous to be moved.

A Psalm of David.

[1] Be merciful unto me, O God; for man would swallow me up;
All the day long he fighting oppresseth me.
Mine enemies would swallow me up all the day long;
For they be many that fight proudly against me.

What time I am afraid,
I will put my trust in thee.
In God have I put my trust, I will not be afraid;
What can man do unto me?
Thy vows are upon me, O God;
I will render thank offerings unto thee.
For thou hast delivered my soul from death;
Hast thou not delivered my feet from falling?
That I may walk before God
In the light of the living.

A Psalm of David.

[2] Hear my cry, O God;
Attend unto my prayer.
From the end of the earth will I call unto thee, when my heart is overwhelmed;
Lead me to the rock that is higher than I.
For thou hast been a refuge for me,
A strong tower from the enemy.
I will dwell in thy tabernacle forever;
I will take refuge in the covert of thy wings.

[1] Psalm lv. [1] Psalm lvi. [2] Psalm lxi.

A Psalm of David.

[1] My soul [a] waiteth only upon God;
From him cometh my salvation.

Trust in him at all times, ye people;
Pour out your heart before him.
Trust not in oppression;
If riches increase, set not your heart thereon.
God hath spoken once,
Twice have I heard this;
That power belongeth unto God;
Also unto thee, O Lord, belongeth mercy;
For thou renderest to every man according to his work.

A Psalm of David, in the wilderness of Judah.

[2] O God, thou art my God; early will I seek thee;
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
For thy lovingkindness is better than life;
My lips shall praise thee.
So will I bless thee while I live;
I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night watches.
For thou hast been my help,
And in the shadow of thy wings will I rejoice.

[1] Psalm lxii. [2] Psalm lxiii.

[a] R. V. marg., Heb. *is silent unto.*

A Song of David.

[1] Praise waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea;
Which stilleth the roaring of the seas,
And the tumult of the peoples.

Thou visitest the earth and waterest it,
Thou greatly enrichest it;
The river of God is full of water.
Thou hast prepared the earth,
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof;
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness,
And thy paths drop fatness.
The hills are girded with joy;
The pastures are clothed with flocks;
The valleys also are covered with corn;
They shout for joy, they also sing.

A Song, a Psalm.

[2] Make a joyful noise unto God, all the earth;
Sing forth the glory of his name.
Come and see the works of God;
He ruleth by his might forever.

[1] Psalm lxv. [2] Psalm lxvi.

Thou, O God, hast proved us;
Thou hast tried us, as silver is tried.
Thou hast caused men to ride over our heads;
We went through fire and through water;
But thou broughtest us out into a wealthy place.

I will pay thee my vows,
Which my lips have uttered,
And my mouth have spoken when I was in distress.
Come, and hear, all ye that fear God,
And I will declare what he hath done for my soul.
If I regard iniquity in my heart,
The Lord will not hear;
But verily God hath heard.
Blessed be God.

A Psalm of David, a Song.

[1] Let God arise, let his enemies be scattered;
Let them that hate him flee.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families;
He bringeth out prisoners into prosperity.
The Lord giveth the word;
The women that publish the tidings are a great host.
Kings of armies flee, they flee;
And she that tarrieth at home divideth the spoil.
The chariots of God are twenty thousand,
Even thousands upon thousands.
Thou hast ascended on high, thou hast led thy captivity captive;
Thou hast received gifts among men,
Yea, among the rebellious also, that the LORD God might dwell with them.

Blessed be the Lord, who daily beareth our burden,
Even the God of our salvation.
God is unto us a God of deliverances,
Unto JEHOVAH belong the issues from death.
He hath scattered the peoples that delight in war;
Ethiopia shall haste to stretch out her hands unto God.
O God, thou art terrible out of thy holy places;
The God of Israel, he giveth strength and power unto his people.
Blessed be God.

A Psalm of David.

[1] Save me, O God;
For the waters are come in unto my soul.
I sink in deep mire, where there is no standing;
I am come into deep waters, where the floods overflow me.
I am weary with my crying; my throat is dried;
Mine eyes fail while I wait for my God.
For thy sake I have borne reproach;
Shame hath covered my face.
I am become a stranger unto my brethren,
And an alien unto my mother's children.
For the zeal of thine house hath eaten me up;
And the reproaches of them that reproach thee are fallen upon me.
Reproach hath broken my heart; and I am full of heaviness;

[1] Psalm xviii.

[1] Psalm lxix.

And I looked for some to take pity, but there was none;
And for comforters, but I found none.
They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink.

[1] My prayer is unto thee, O LORD;
Answer me in the multitude of thy mercy.
[2] For the LORD heareth the needy,
And despiseth not his prisoners.

A Psalm.

[3] In thee, O LORD, do I put my trust;
Let me never be ashamed.
Thou art my hope, O Lord GOD;
Thou art my trust from my youth.
Cast me not off in the time of old age;
Forsake me not when my strength faileth.
I will hope continually,
And will praise thee yet more and more.
My mouth shall tell of thy righteousness,
And of thy salvation all the day.
O God, thou hast taught me from my youth;
And hitherto have I declared thy wondrous works.
Yea, even [a] when I am old and grayheaded, O God, forsake me not;
Until I have declared thy strength unto the next generation.
Thou, which hast showed us many and sore troubles,
Shalt quicken us again,
And shalt bring us up again from the depths of the earth.

[1] He shall deliver the needy when he crieth;
And the poor, that hath no helper.
He shall redeem their soul from oppression and violence,
And precious shall their blood be in his sight.

Blessed be the LORD God, the God of Israel,
Who only doeth wondrous things;
And blessed be his glorious name forever;
Let the whole earth be filled with his glory.
Amen and Amen.

The prayers of David, the son of Jesse, are ended.

A Psalm of Asaph.

[1] Surely God is good to Israel,
Even to such as are pure in heart.
But as for me, my feet were almost gone;
My steps had well-nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.
Pride is as a chain about their neck;
Violence covereth them as a garment.
Their eyes stand out with fatness;
They have more than heart could wish.
They say, "How doth God know?"

[1] Psalm lxix, 13. [3] Psalm lxxi.
[2] Psalm lxix, 33.

[a] R. V. marg., Heb. *unto old age and gray hairs.*

[1] Psalm lxxii, 12. [2] Psalm lxxiii.
[a] R. V. marg., *Only good is God.*

And, "Is there knowledge in the
Most High?"

Surely in vain have I cleansed
my heart,
And washed my hands in inno-
cency;
For all the day long have I been
plagued,
And chastened every morning.
When I thought how I might
know this,
It was too painful for me;
Until I went into the sanctuary
of God,
And considered their latter end.

For my heart [a] was grieved,
And I was pricked in my reins;
So brutish was I, and ignorant;
I was as a beast before thee.

Nevertheless I am continually
with thee;
Thou hast holden my right hand.
Thou shalt guide me with thy
counsel,
And afterward receive me to
glory.

Whom have I in heaven but
thee?
And there is none upon earth
that I desire beside thee.
My flesh and my heart faileth;
But God is the strength of my
heart and my portion forever.
It is good for me to draw near
unto God;
I have made the Lord GOD my
refuge,
That I may tell of all thy works.

*A Psalm of the Cap-
tivity.*

[1] O God, why hast thou cast us off
forever?
Why doth thine anger smoke
against the sheep of thy pasture?

Lift up thy feet unto the per-
petual ruins,
All the evil that the enemy hath
done in the sanctuary.
They seemed as men that lifted
up
Axes upon a thicket of trees.
And now all the carved work
thereof together
They break down with hatchet
and hammers.
They have set thy sanctuary on
fire;
They have profaned the dwelling
place of thy name even to the
ground.
We see not our signs;
There is no more any prophet.
How long, O God, shall the ad-
versary reproach?
Shall the enemy blaspheme thy
name forever?

Yet God is my King of old,
Working salvation in the midst
of the earth.
Thou didst divide the sea by thy
strength;
Thou didst cleave fountain and
flood.
The day is thine, the night also
is thine;
Thou hast prepared the light and
the sun.
Thou hast set all the borders of
the earth;
Thou hast made summer and
winter.

Have respect unto the covenant;
For the dark places of the earth
are full of the habitations of
violence.
O let not the oppressed return
ashamed;
Let the poor and needy praise
thy name.

[1] Psalm lxxiv. [a] R. V. marg., Heb. *was in a ferment.*

A Psalm of Asaph.

[1] I will cry unto God with my voice,
And he will give ear unto me.
In the day of my trouble I sought the LORD;
My hand was stretched out in the night.
Thou holdest mine eyes watching;
I am so troubled that I cannot speak.
Will the Lord cast off forever?
And will he be favorable no more?
Is his mercy clean gone forever?
Doth his promise fail forevermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?

And I said, "This is my infirmity;
But I will remember the years of the right hand of the Most High.
I will meditate also upon all thy work,
And muse on thy doings"
Thy way, O God, is [a] in the sanctuary;
Who is a great god like unto God?
Thou art the God that doest wonders;
Thou hast made known thy strength among the peoples.
Thou hast with thine arm redeemed thy people,
The sons of Jacob and Joseph.

The waters saw thee, O God;
The waters saw thee, they were afraid;
The depths also trembled.
The clouds poured out water;
The skies sent out a sound;
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind;
The lightnings lightened the world;
The earth trembled and shook.
Thy way was in the sea,
And thy paths in the great waters,
And thy footsteps were not known.
Thou leddest thy people like a flock,
By the hand of Moses and Aaron.

A Song of Trust.

[1] He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, "He is my refuge and my fortress;
My God, in whom I trust."

For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge;
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
There shall no evil befall thee,

[1] Psalm lxxvii.

[a] R. V. marg., Or, *in holiness.*

[1] Psalm xci.

Neither shall any plague come
nigh thy tent.
For he shall give his angels
charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their
hands,
Lest thou dash thy foot against a
stone.

Because he hath set his love upon
me, therefore will I deliver him;
I will set him on high, because
he hath known my name.
He shall call upon me, and I will
answer him;
I will be with him in trouble;
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

A Psalm, a Song for the Sabbath.

[1] It is a good thing to give thanks
unto the LORD,
And to sing praises unto thy
name, O Most High;
To show forth thy lovingkind-
ness in the morning,
And thy faithfulness every night.

For thou, LORD, hast made me
glad through thy work;
I will triumph in the works of thy
hands.
How great are thy works, O
LORD!
Thy thoughts are very deep.

The righteous shall flourish like
the palm tree;
He shall grow like a cedar in
Lebanon.
They that are planted in the
house of the LORD,
Shall flourish in the courts of our
God.

They shall still bring forth fruit
in old age;
They shall be full of sap and
green;
To show that the LORD is up-
right;
He is my rock, and there is no
unrighteousness in him.

*A Song of the Sanc-
tuary.*

[1] O come, let us sing unto the
LORD;
Let us make a joyful noise to the
rock of our salvation.
Let us come before his presence
with thanksgiving,
Let us make a joyful noise unto
him with psalms.
For the LORD is a great God,
And a great King above all gods.
In his hand are the deep places
of the earth;
The heights of the mountains are
his also.
The sea is his, and he made it;
And his hands formed the dry
land.
O come, let us worship and bow
down;
Let us kneel before the LORD our
Maker;
For he is our God,
And we are the people of his
pasture, and the sheep of his
hand.
[a] To-day, O that ye would hear
his voice!

A Psalm.

[2] The LORD reigneth; let the
earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round
about him;

[1] Psalm xcii.

[1] Psalm xcv. [2] Psalm xcvii.

[a] R. V. marg., Or, *To-day, if ye will hear his voice, harden*, etc.

Righteousness and judgment are
the foundation of his throne.
A fire goeth before him.
His lightnings lightened the
world;
The earth saw, and trembled.
The hills melted like wax at the
presence of the LORD.
O ye that love the LORD, hate
evil;

He preserveth the souls of his
saints;
He delivereth them out of the
hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in
heart.
Be glad in the LORD, ye right-
eous;
And give thanks to his holy
[a] name.

A Psalm.

[1] O sing unto the LORD a new
song;
For he hath marvelous
things;
His right hand, and his holy
arm, hath wrought salvation
for him.
Make a joyful noise unto the
LORD, all the earth;
Break forth, and sing for joy,
yea, sing praises.
Sing praises unto the LORD with
the harp;
With the harp and the voice of
melody.
Let the sea roar, and the fullness
thereof;
The world, and they that dwell
therein;
Let the floods clap their hands;
Let the hills sing for joy to-
gether
Before the LORD, for he cometh
to judge the earth;
He shall judge the world with
righteousness,
And the peoples with equity.

A Psalm [a] of Thanksgiving.

[1] Make a joyful noise unto the
LORD, all ye lands.
Serve the LORD with gladness;
Come before his presence with
singing.
Know ye that the LORD he is God;
It is he that hath made us, and
we are his;
We are his people, and the sheep
of his pasture.
Enter into his gates with [b] thanks-
giving,
And into his courts with praise;
Give thanks unto him, and bless
his name.
For the LORD is good; his mercy
endureth forever;
And his faithfulness unto all
generations.

A Psalm of David.

[2] Bless the LORD, O my soul.
O LORD my God, thou art very
great;
Thou art clothed with honor
and majesty,
Who coverest thyself with light
as with a garment;
Who stretchest out the heavens
like a curtain;
Who maketh the clouds his
chariot;
Who walketh upon the wings of
the wind;

[1] Psalm xcviii.

[a] R. V. marg., Heb. Or, *memorial.*

[1] Psalm c. [2] Psalm civ.

[a] R. V. marg., Or, *for the thank offering.* [b] R. V. marg., Or, *a thank offering.*

Who maketh [a] winds his messengers;
His ministers a flaming fire;
Who laid the foundations of the earth,
That it should not be moved forever.
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away;
They went up by the mountains, they went down by the valleys,
Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.

He sendeth forth springs into the valleys;
They run among the mountains;
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the fowl of the heaven have their habitation,
They sing among the branches.
He watereth the mountains from his chambers;
The earth is satisfied with the fruit of thy works.
The trees of the LORD are satisfied;
The cedars of Lebanon, which he hath planted;

He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.

O LORD, how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.
Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to take his pastime therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather;
Thou openest thine hand, they are satisfied with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground.

Let the glory of the LORD endure forever;
Let the LORD rejoice in his works;
Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.

[a] R. V. marg., Or, *his angels winds.*

I will sing unto the LORD as long as I live;
I will sing praise to my God while I have any being.
Let my meditation be sweet unto him;
I will rejoice in the LORD.
Let sinners be consumed out of the earth,
And let the wicked be no more.
Bless the LORD, O my soul.
[a] Praise ye the LORD.

A Psalm of David.

[1] The LORD saith unto my lord,
"Sit thou at my right hand,
Until I make thine enemies thy footstool."
The LORD hath sworn, and will not repent,
Thou art a priest forever
After the order of Melchizedek.
The Lord at thy right hand
Shall judge among the nations.

A Psalm of the Lord.

א ALEPH.

[1] Blessed are they that are [b] perfect in the way,
Who walk in the law of the LORD.
Blessed are they that keep his testimonies,
That seek him with the whole heart.

ב BETH.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.
Thy word have I laid up in mine heart,
That I might not sin against thee.

ג GIMEL.

Deal bountifully with thy servant, that I may live;

[1] Psalm cx. [2] Psalm cxix.

So will I observe thy word.
Open thou mine eyes, that I may behold
Wondrous things out of thy law.

ד DALETH.

My soul cleaveth unto the dust;
Quicken thou me according to thy word.
Make me to understand the way of thy precepts;
So shall I meditate of thy wondrous works.

ה HE.

Teach me, O LORD, the way of thy statutes;
And I shall keep it unto the end.
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.

ו VAU.

And I will walk at liberty;
For I have sought thy precepts.
I will also speak of thy testimonies before kings,
And will not be ashamed.

ז ZAIN.

Thy statutes have been my songs
In the house of my pilgrimage.
I have remembered thy name, O LORD, in the night,
And have observed thy law.

ח CHETH.

I thought on my ways,
And turned my feet unto thy testimonies.
The earth, O LORD, is full of thy mercy;
Teach me thy statutes.

ט TETH.

Before I was afflicted I went astray;
But now I observe thy word.

[a] R. V. marg., Heb. *Hallelujah.*
[b] R. V. marg., Or, *upright in way.*

It is good for me that I have
been afflicted;
That I might learn thy statutes.
The law of thy mouth is better
unto me
Than thousands of gold and
silver.

י JOD.

Thy hands have made me and
[b] fashioned me;
Give me understanding, that I
may learn thy commandments.
Let my heart be perfect in thy
statutes;
That I be not ashamed.

כ CAPH.

My soul fainteth for thy salva-
tion;
But I hope in thy word.
Mine eyes fail for thy word,
While I say, "When wilt thou
comfort me?"

ל LAMED.

Forever, O LORD,
Thy word is settled in heaven.
Thy faithfulness is unto all gen-
erations;
Thy commandment is exceeding
broad.

מ MEM.

Oh how love I thy law!
It is my meditation all the day.
How sweet are thy words unto
my taste!
Yea, sweeter than honey to my
mouth!

נ NUN.

Thy word is a lamp unto my feet,
And light unto my path.
Thy testimonies have I taken as
an heritage forever;
For they are the rejoicing of my
heart.

ס SAMECH.

I hate them that are of a double
mind;
But thy law do I love.
Thou art my hiding place and
my shield;
Hold thou me up, and I shall be
safe.

ע AIN.

Deal with thy servant according
unto thy mercy,
And teach me thy statutes.
I love thy commandments
Above gold, yea, above fine gold.

פ PE.

Thy testimonies are wonderful;
Therefore doth my soul keep
them.
The opening of thy words giveth
light;
It giveth understanding unto the
simple.

צ TZADE.

Righteous art thou, O LORD,
And upright are thy judgments.
Thou hast commanded thy tes-
timonies in righteousness
And very faithfulness.

ק KOPH.

I have called with my whole
heart; answer me, O LORD;
I will keep thy statutes.
Thou art nigh, O LORD;
And all thy commandments are
truth.

ר RESH.

Great are thy tender mercies, O
LORD;
Quicken me according to thy
judgments.
The sum of thy word is truth;
And every one of thy righteous
judgments endureth forever.

ש SHIN.

I rejoice at thy word,
As one that findeth great spoil.
Great peace have they which love
thy law;
And they have none occasion of
stumbling.

[a] R. V. marg., Or, *established.*

ת TAU.

Let my lips utter praise;
For thou teachest me thy statutes.
Let my tongue sing of thy word;
For all thy commandments are righteousness.

A Psalm of David.

[1] O LORD, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou [a] searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, "Surely the darkness shall [b] overwhelm me,
[a] And the light about me shall be night;"
Even the darkness hideth not from thee,
But the night shineth as the day;
The darkness and the light are both alike to thee.

For thou hast [b] possessed my reins;
Thou hast [c] covered me in my mother's womb.

I will give thanks unto thee; for I am fearfully and wonderfully made;
Wonderful are thy works;
And that my soul knoweth right well.
My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unperfect substance,
And in thy book were all my members written,
Which day by day were fashioned,
When as yet there was none of them.

How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand;
When I awake, I am still with thee.

Search me, O God, and know my heart;
Try me, and know my thoughts;
See if there be any way of wickedness in me,
And lead me in the way everlasting.

[1] Psalm cxxxix.

[a] R. V. marg., Or, *winnowest.* [b] R. V. marg., Or, *cover.*

[a] R. V. marg., Or, *Then the night shall be light about me.* [b] R. V. marg., Or, *formed.* [c] R. V. marg., Or, *knit me together.*

FROM

THE NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST.

PALESTINE
in the time of
CHRIST.
Scale of Miles.
0 5 15 25 35
35
36
33
32
Baalbek (Heliopolis)
Berytus
Damascus
Abana R.
Pharpar R.
Sidon
Sarepta
Tyre
Kanah
Dan
Caesarea Philippi
Kedesh
R. Merom
Achzib
Ptolemais
Bethsaida Julias
Gergesa
Cana
Magdala
Tiberias
Nazareth
Mt. Tabor
Hippos
Gadara
Capitolias
Bosrah
Nain
Jezreel
Scythopolis (Beth-Shean)
Bethsbara
Caesarea
Salim (Enon)
Samaria
Mt. Ebal
Shechem
Sychar
Jacob's Well
Mt. Gerizim
Antipatris
Gerasa
Joppa
Arimathea
Shiloh
Ramoth Gilead
Lydda
Bethel
Jericho
John's First Camp
Jabneh (Jamnia)
Emmaus
Mizpeh
Jerusalem
Mt. of Olives
Bethany
Heshbon
Mt. Nebo
Ashdod
Ascalon
Gath
Bethlehem
Machaerus
Gaza
Hebron
Arnon R.
Ar (Rabbath Moab)
Geran
Beer-sheba
Rehoboth
Mediterranean Sea
Great
Phœnicia
Coele Syria
Abilene
Lebanon
Mts. of Hauran
Carmel
Kishon R.
Plain of Sharon
Mt. Carmel
Plain of Esdraelon
Dothan
Caesarea
Samaria
Galilee
Peræa
Judea
Idumæa
Arabia
Plain of Philistia
Wilderness of Judea
Wilderness of Judah
35 Longitude East from Washington 36

THE LIFE OF JESUS CHRIST, TOLD BY

MATTHEW, MARK, LUKE, AND JOHN.

CHAPTER I.

THE BIRTH AND CHILDHOOD OF JOHN THE BAPTIST: THE BIRTH AND CHILDHOOD OF JESUS CHRIST.

[1] IN the beginning was the Word, and the Word was with God, and the Word was God.

All things were made by him.

In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness [a] apprehended it not. There was the true light, even the light which lighteth every man, coming into the world. Introduction.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. For the law was given by Moses; grace and truth came by Jesus Christ.

[2] [b] There was * in the days of Herod, king of Judæa, a

[1] John i, 1. [2] Luke i, 5. | [a] R.V. marg., Or, *overcame*. [b] B. C. 6.

* By a mistake of reckoning, the beginning of the Christian Era, recognized not till centuries after the actual birth of Christ, was placed about five years too late. Hence a constant difference of four or five years between the actual events of Christ's life and the corresponding A. D. dates as now used.

certain priest named Zacharias; and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, and they both were now well stricken in years.

Vision of Zacharias.

Now his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him.

But the angel said unto him, "Fear not, Zacharias; thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the [a] Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him."

And Zacharias said unto the angel, "Whereby shall I know this? For I am an old man, and my wife well stricken in years."

And the angel said, "I am Gabriel, that stand in the presence of God; and I was sent to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words."

And the people were waiting for Zacharias, and they marveled while he tarried in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; and he continued making signs unto them, and remained dumb. And when the days of his ministration were fulfilled, he departed unto his house.

[a] R. V. marg., Or, *Holy Spirit;* and so throughout this book.

Now the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee.[a]"

The angel's message to Mary.

But she was greatly troubled at the saying.

And the angel said unto her, "Fear not, Mary; for thou hast found [b] favor with God. And behold, thou shalt bring forth a son, and shalt call his name JESUS; [1] for it is he that shall save his people from their sins. [2] He shall be great, and shall be called the Son of the Most High. The Lord God shall give unto him the throne of his father David; and of his kingdom there shall be no end."

And Mary said unto the angel, "How shall this be?"

And the angel said, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age. For no word from God shall be void of power."

And Mary said, "Behold, the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And Elisabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, "Blessed art thou among women. And whence is this to me, that the mother of my Lord should come unto me? Blessed is she that believed; for there shalt be a fulfillment of the things which have been spoken to her from the Lord."

Mary and Elisabeth.

And Mary said,

"My soul doth magnify the Lord,

[1] Matt. i, 21. [2] Luke i, 32.

[a] R. V. marg., Many ancient authorities add, *Blessed* art *thou among women*. [b] R. V. marg., Or, *grace*.

And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaiden;
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations
On them that fear him."

And Mary abode with her about three months and returned unto her house.

Birth and naming of John.

Now Elisabeth's time was fulfilled, and she [a] brought forth a son. And her neighbors and kinsfolk heard that the Lord had magnified his mercy toward her; and they rejoiced with her. And it came to pass on the eighth day that they came to circumcise the child; and they would have called him Zacharias, after his father. And his mother answered and said, "Not so; but he shall be called John."

And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, what he would have him called.

And he asked for a writing tablet, and wrote, saying, "His name is John." And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, "What then shall this child be?" For the hand of the Lord was with him.

Song of Zacharias.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

"Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us
In the house of his servant David;
To grant unto us that we being delivered out of the hand of our enemies

[a] Spring of B. C. 5.

Should serve him without fear,
In holiness and righteousness before him all our days.
Yea and thou, child, shalt be called the prophet of the Most High;
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the [a] tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of thy peace."

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Birth of Jesus.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. And all went to enroll themselves, every one to his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was betrothed to him. And it came to pass, while they were there, [b] she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Angels visit the shepherds.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is [c] Christ the Lord. And this is the sign unto you: ye shall find a babe wrapped in swaddling clothes, and lying in a manger."

[a] R. V. marg., Or, *heart of mercy*. [b] Late in B. C. 5, or early in B. C. 4.
[c] R. V. marg., Or, *Anointed Lord*.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest,
And on earth [a] peace among men in whom he is well pleased."

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.

Jesus named.

And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be called holy to the Lord"), and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

Simeon.

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

[a] R. V. marg., Many ancient authorities read, *peace, good pleasure among men.*

"Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

And his father and his mother were marveling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

Anna.

And there was one Anna, a prophetess, of the tribe of Asher (she was of a great age and had been a widow even for fourscore and four years), which departed not from the temple, worshiping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

The wise men—The star.

[1] Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he that is born King of the Jews? We saw his star in the east, and are come to worship him."

And when Herod heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, "In Bethlehem of Judæa; for thus it is written [a] by the prophet,

"'And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah;
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.'"

Then Herod privily called the wise men, and learned

[1] Matt. ii, 1.

[a] R. V. marg., Or, *through*.

of them carefully what time the star appeared. And he sent them to Bethlehem, and said, "Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him."

Herod.

And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him."

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

Flight into Egypt.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah, saying,

Murder of the babes.

"A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And would not be comforted, because they are not."

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought

the young child's life." And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

Return to Nazareth.

[1] And the child grew and waxed strong, [a] filled with wisdom; and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey. And they sought for him among their kinsfolk and acquaintance; and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the [b] doctors, both hearing them, and asking questions; and all that heard him were amazed at his understanding and his answers. And when they saw him they were astonished; and his mother said unto him, "Son, why hast thou thus dealt with us? Behold, thy father and I sought thee sorrowing."

The child Jesus in the temple.

And he said unto them, "How is it that ye sought me? Wist ye not that I must be [c] in my Father's house?"

And they understood not the saying.

And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

[1] Luke ii, 40.

[a] R. V. marg., Gr. *becoming full of wisdom.* [b] R. V. marg., Or, *teachers.* [c] R V. marg., Or, *about my Father's business.*

CHAPTER II.

THE MINISTRY OF JOHN: JESUS CHRIST; HIS GENEALOGY, EARLY MINISTRY: IMPRISONMENT OF JOHN.

NOW [a] in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

Ministry of John.

"The voice of one crying in the wilderness,
'Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.'"

[1] Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance; and think not to say within yourselves, 'We have Abraham to our father;' for I say unto you that God is able of these stones to raise up children unto Abraham.

[1] Matt. iii, 4. [a] A. D. 25.

And even now is the ax laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying,

"[1] I indeed baptize you [a] with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

[b] Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, "I have need to be baptized of thee, and comest thou to me?" Baptism of Jesus.

But Jesus answering said unto him, "Suffer it now; for thus it becometh us to fulfill all righteousness."

Then he suffereth him. And Jesus, [2] having been baptized and praying, [3] went up straightway from the water; and lo, the heavens were opened and [4] the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, "Thou art my beloved Son; in thee I am well pleased."

And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, Genealogy of Jesus.

[1] Matt. iii, 11. [3] Matt. iii, 16. | [a] R. V. marg., Or, *in*. [b] A. D. 26 or 27.
[2] Luke iii, 25. [4] Luke iii, 22.

the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

[1] Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. [2] And he was with the wild beasts. [3] And when he had fasted forty days and forty nights, he afterward hungered.

Temptation of Jesus.

And the tempter came and said unto him, "If thou art the Son of God, command that these stones become [a] bread."

But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Then the devil taketh him into the holy city, and on the pinnacle of the temple, and saith unto him, "If thou art the Son of God, cast thyself down; for it is written,

'He shall give his angels charge concerning thee;
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.'"

Jesus said unto him, "Again it is written, 'Thou shalt not tempt the Lord thy God.'"

Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, "All these things will I give thee if thou wilt fall down and worship me."

Then saith Jesus unto him, "Get thee hence, Satan;

[1] Matt. iv, 1. [2] Mark i, 13. [3] Matt. iv, 2.

[a] R. V. marg., Gr. *loaves*.

for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

Then the devil leaveth him [1]for a season; [2]and behold, angels came and ministered unto him.

John's witness to Jesus.

[3]And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, "Who art thou?" He denied not, and confessed, "I am not the Christ."

And they asked him, "What then? Art thou Elijah?"

And he saith, "I am not."

"Art thou the prophet?"

And he answered, "No."

They said therefore unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said Isaiah the prophet."

And they had been sent from the Pharisees. And they asked him, "Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?"

John answered them, saying, "I baptize with water; in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose."

These things were done in Bethany beyond Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, "Behold, the Lamb of God, which [a]taketh away the sin of the world! This is he of whom I said, 'After me cometh a man which is become before me;' for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water."

And John bare witness, saying, "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize with water, he said unto me, 'Upon whomso-

[1] Luke iv, 13.
[2] Matt. iv, 11.
[3] John i, 19.

[a] R. V. marg., Or, *beareth the sin.*

ever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit.' And I have seen, and have borne witness that this is the Son of God."

The first disciples.

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, "Behold, the Lamb of God!" And the two disciples heard him speak, and they followed Jesus.

And Jesus turned, and beheld them following, and saith unto them, "What seek ye?"

And they said unto him, "Rabbi" (which is to say, being interpreted, [a] Master), "where abidest thou?"

He saith unto them, "Come, and ye shall see."

They came therefore and saw where he abode, and abode with him that day; it was about the tenth hour.

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, "We have found the Messiah" (which is, being interpreted, [b] Christ). He brought him unto Jesus.

Jesus looked upon him, and said, "Thou art Simon the son of John; thou shalt be called Cephas" (which is by interpretation, [c] Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip, and saith, "Follow me."

Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

And Nathanael said, "Can any good thing come out of Nazareth?"

Philip saith, "Come and see."

Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile."

Nathanael saith, "Whence knowest thou me?"

Jesus answered and said, "Before Philip called thee, when thou wast under the fig tree, I saw thee."

[a] R. V. marg., Or, *Teacher*. [b] R. V. marg., That is, *Anointed*. [c] R. V. marg., That is, *Rock* or *Stone*.

Nathanael answered him, "Rabbi, thou art the Son of God; thou art King of Israel."

Jesus answered and said unto him, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? Thou shalt see greater things than these. Verily, verily, I say unto you, ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and Jesus also was bidden, and his disciples, to the marriage.

The first miracle: water changed to wine.

And when the wine, failed the mother of Jesus saith unto him, "They have no wine."

And Jesus saith unto her, "Woman, what have I to do with thee? Mine hour is not yet come."

His mother saith unto the servants, "Whatsoever he saith unto you, do it."

Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water."

And they filled them up to the brim.

And he saith unto them, "Draw out now, and bear unto the ruler of the feast."

And they bare it.

And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, "Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good wine until now."

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days.

And the passover of the Jews was at hand, and Jesus

went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of merchandise."

The first cleansing of the temple.

His disciples remembered that it was written, "The zeal of thine house shall eat me up."

The Jews therefore answered and said unto him, "What sign showest thou unto us, seeing that thou doest these things?"

Jesus answered and said unto them, "Destroy this [a] temple, and in three days I will raise it up."

The Jews therefore said, "Forty and six years was this temple in building; wilt thou raise it up in three days?"

But he spake of the [a] temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that anyone should bear witness concerning man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came unto him by night, and said to him, "Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him."

Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born [b] anew, he cannot see the kingdom of God."

Nicodemus by night.

Nicodemus saith unto him, "How can a man be born when he is old?"

Jesus answered, "Verily, verily, I say unto, thee except a man be born of water and the Spirit, he cannot

[a] R. V. marg., Or, *sanctuary.* [b] R. V. marg., Or, *from above.*

enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born [a] anew.' [b] The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is everyone that is born of the Spirit. . . .

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him."

Judean ministry.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison.

Further testimony of John.

There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, "Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him."

John answered and said, "A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, I must decrease."

He that believeth on the Son hath eternal life; but he that [c] obeyeth not the Son shall not see life, but the wrath of God abideth on him.

[a] R, V. marg., Or, *from above.* [b] R. V. marg., Or, *the Spirit breatheth.*
[c] R. V. marg., Or, *believeth not.*

[1] But Herod, the tetrarch, being reproved by John,
John put in prison. because he had married Herodias, his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut John up in prison.

[2] Now when Jesus heard that John was delivered up he withdrew into Galilee. [3] And he must needs
Jesus and the woman of Samaria. pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; and Jacob's [a] well was there. Jesus therefore, being wearied with his journey, sat thus by the [a] well. It was about the sixth hour.

There cometh a woman of Samaria to draw water.

Jesus saith unto her, "Give me to drink." For his disciples were gone away into the city to buy food.

The Samaritan woman therefore saith unto him, "How is it that thou, being a Jew, asketh drink of me, which am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldest have asked of him, and he would have given thee living water."

The woman saith unto him, "[b] Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?"

Jesus answered and said unto her, "Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a [a] well of water springing up unto eternal life."

The woman saith unto him, "[b] Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Jesus saith unto her, "Go, call thy husband, and come."

The woman answered, "I have no husband."

[1] Luke iii, 19. [2] Matt. iv, 12. [3] John iv, 4.

[a] R. V. marg., Gr. *spring*. [b] R. V. marg., Or, *Lord*.

Jesus saith unto her, "Thou saidst well, 'I have no husband;' for thou hast had five husbands; and he whom thou now hast is not thy husband."

The woman saith unto him, "[a] Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus saith unto her, "Woman, believe me, the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshipers. [b] God is a Spirit; and they that worship him must worship in spirit and truth."

The woman saith unto him, "I know that Messiah cometh (which is called Christ); when he is come, he will declare unto us all things."

Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples; and they marveled that he was speaking with a woman; yet no man said, "Why speakest thou with her?"

So the woman left her waterpot, and went away into the city, and saith to the men, "Come, see a man, which told me all things that ever I did; can this be the Christ?"

They went out of the city, and were coming to him.

In the meanwhile the disciples prayed him, saying, "Rabbi, eat."

But he said unto them, "I have meat to eat that ye know not."

The disciples therefore said one to another, "Hath any man brought him aught to eat?"

Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, 'There are yet four months, and then cometh the harvest?' Behold, I say unto you, lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth re-

Samaritan ministry.

[a] R. V. marg., Or, *Lord.* [b] R. V. marg., Or, *God is spirit.*

ceiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye have not labored; others have labored, and ye are entered into their labor."

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, "He told me all things that ever I did." So when the Samaritans came unto him they besought him to abide with them; and he abode there two days. And many more believed because of his word; and they said to the woman, "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world."

And after the two days he went forth from thence into Galilee.

CHAPTER III.

JESUS IN GALILEE, WORKING MIRACLES AND TEACHING: DISCIPLES CALLED.

WHEN Jesus came into Galilee the Galileans received him, having seen all the things that he did at Jerusalem. For they also went to the feast. Jesus in Galilee.

[1] From that time began Jesus to preach and to say, "Repent ye, for the kingdom of heaven is at hand."

[2] And a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

[3] He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. The nobleman's son healed.

Jesus therefore said unto him, "Except ye see signs and wonders ye will in no wise believe."

The nobleman saith unto him, "Sir, come down ere my child die."

Jesus saith unto him, "Go thy way; thy son liveth."

The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down his servant met him, saying that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at that hour in which Jesus said unto him, "Thy son liveth," and himself believed, and his whole house.

[1] Matt. iv, 17. [2] Luke iv, 14. [3] John iv, 46.

This is again the second sign that Jesus did, having come out of Judæa into Galilee.

Jesus at Nazareth—Rejected.

[1] And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him [a] the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

"The Spirit of the Lord is upon me,
[b] Because he anointed me to preach [c] good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him.

And he began to say unto them, "To-day hath this scripture been fulfilled in your ears."

And all bare him witness, and wondered at the words of grace which proceeded out of his mouth; and they said, "Is not this Joseph's son?"

And he said unto them, "Doubtless ye will say unto me this parable, 'Physician, heal thyself. Whatsoever we have heard done at Capernaum, do also here in thine own country.' Verily I say unto you, no prophet is acceptable in his own country. But of a truth there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

And they were all filled with wrath in the synagogue,

[1] Luke iv, 16.

[a] R. V. marg., Or, *a roll.* [b] R.V. marg., Or, *Wherefore.* [c] R.V. marg., Or, *the gospel.*

as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way. [1] And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying,

Dwelling at Capernaum.

"The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the [a] Gentiles,
The people which sat in darkness
Saw a great light;
To them which sat in the region and shadow of death,
To them did light spring up."

[2] Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

At the sea of Galilee.

And when he had left speaking he said unto Simon, "Put out into the deep, and let down your nets for a draught."

Simon answered and said, "Master, we toiled all night, and took nothing; but at thy word I will let down the nets."

And when they had this done they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." For he was amazed, and all that were with

[1] Matt. iv, 13.
[2] Luke v, 1.

[a] R. V. marg., Gr. *nations*, and so elsewhere.

him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon.

And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men."

And when they had brought their boats to land, they left all and followed him.

[1] And he saw James the son of Zebedee, and John his brother, mending the nets. And straightway he called them; and they left their father Zebedee in the boat with the hired servants, and went after him.

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes.

Miracles of healing.

And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

And Jesus rebuked [a] him, saying, "Hold thy peace, and come out of him."

And the unclean spirit, [b] tearing him and crying with a loud voice, came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, "What is this? A new teaching! With authority he commandeth even the unclean spirits, and they obey him." And the report of him went out straightway everywhere into all the region of Galilee round about.

And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her, and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto

[1] Mark i, 19.

[a] R. V. marg., Or, *it*. [b] R. V. marg., Or, *convulsing*.

him all that were sick, and them that were [a] possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many [b] devils; and he suffered not the devils to speak, because they knew him. And in the morning, a great while before day, he rose up and departed into a desert place, and there prayed. Night prayer.

And Simon and they that were with him followed after him; and they found him, and say unto him, "All are seeking thee."

And he saith unto them, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."

And he went into their synagogues throughout all Galilee, preaching and casting out devils, [1] and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, [a] possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan. Journeying about Galilee teaching and healing.

[2] And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean."

And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, "I will; be thou made clean."

And straightway the leprosy departed from him, and he was made clean.

And he strictly charged him, and straightway sent him out, and saith unto him, "See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded for a testimony unto them."

But he went out, and began to publish it much, and

[1] Matt. iv, 23.
[2] Mark i, 40.

[a] R. V. marg., Or, *demoniacs*. [b] R. V. marg., Or, *demons*.

to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places; and they came to him from every quarter.

And when he entered again into Capernaum after some days, it was noised that he was [a] in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door; and he spake the word unto them. And they came, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was; and when they had broken it up they let down the bed whereon the sick of the palsy lay.

And Jesus seeing their faith saith unto the sick of the palsy, "Son, thy sins are forgiven."

But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak? he blasphemeth; who can forgive sins but one, even God?"

And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, "Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, 'Thy sins are forgiven,' or to say, 'Arise, and take up thy bed, and walk?' But that ye may know that the Son of man hath [b] power on earth to forgive sins," (he saith to the sick of the palsy,) "I say unto thee, arise, take up thy bed, and go unto thy house."

And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion."

And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

Levi called—Levi's feast.

And as he passed by, he saw Levi, the son of Alphæus sitting at the place of toll, and he saith unto him, "Follow me."

And he arose and followed him.

[1] And Levi made him a great feast in his house; and

[1] Luke v, 29.

[a] R.V. marg., Or, *at home*. [b] R.V. marg., Or, *authority*.

there was a great multitude of publicans and of others that were sitting at meat with them.

And the Pharisees and their scribes murmured against his disciples, saying, "Why do ye eat and drink with the publicans and sinners?"

And Jesus answering said unto them, "They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance."

And they said unto him, "The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink."

And Jesus said unto them, "Can ye make the sons of the bridechamber fast while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days."

And he spake also a parable unto them, "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old."

Miracles of healing.

[1] And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying.

But as he went the multitudes thronged him.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind him and touched the border of his garment; and immediately the issue of her blood stanched.

And Jesus said, "Who is it that touched me?"

And when all denied, Peter said, and they that were with him, "Master, the multitudes press thee and crush thee."

But Jesus said, "Some one did touch me: for I perceived that power had gone forth from me."

And when the woman saw that she was not hid, she came trembling, and falling down before him declared

[1] Luke viii, 41.

in the presence of all the people for what cause she touched him, and how she was healed immediately.

And he said unto her, "Daughter, thy faith hath made thee whole; go in peace."

While he yet spake, there cometh one from the ruler of the synagogue's house, saying, "Thy daughter is dead; trouble not the Master."

But Jesus hearing it, answered him, "Fear not; only believe, and she shall be made whole."

And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing her; but he said, "Weep not, for she is not dead, but sleepeth."

And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, "Maiden, arise!"

And her spirit returned, and she rose up immediately; and he commanded that something be given her to eat. And her parents were amazed; but he charged them to tell no man what had been done.

[1] And as Jesus passed by from thence, two blind men followed him, crying out and saying, "Have mercy on us, thou son of David."

And when he was come into the house the blind men came to him. And Jesus saith unto them, "Believe ye that I am able to do this?"

They say unto him, "Yea, Lord."

Then touched he their eyes, saying, "According to your faith be it done unto you."

And their eyes were opened.

And Jesus strictly charged them, saying, "See that no man know it." But they went forth, and spread abroad his fame in all that land.

And as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the devil was cast out the dumb man spake.

And the multitudes marveled, saying, "It was never so seen in Israel." But the Pharisees said, "By the prince of the devils casteth he out devils."

[1] Matt. ix, 27.

CHAPTER IV.

JESUS HEALS DISEASES ON THE SABBATH; IS CRITICISED; PERSECUTED: THE APOSTLES CHOSEN.

[1] AFTER these things there was [a] a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, "Wouldest thou be made whole?"

Miracles of mercy on the sabbath.

The sick man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming another steppeth down before me."

Jesus saith, "Arise, take up thy bed, and walk."

And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, "It is the sabbath, and it is not lawful for thee to take up thy bed."

But he answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

They asked him, "Who is the man that said unto thee, 'Take up thy bed, and walk?'"

But he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole; sin no more, lest a worse thing befall thee."

The man went away, and told the Jews that it was

[1] John v, 1.

[a] R. V. marg., Many ancient authorities read, *the feast*.

Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.

Jesus persecuted—Defending himself.

But Jesus answered them, "My Father worketh even until now, and I work." For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them,

"Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth; and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and [a] quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him. Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment, because he is [b] the Son of man. Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

"I can of myself do nothing; as I hear, I judge; and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness

[a] That is, *maketh alive.* [b] R. V. marg., Or, *a son of man.*

which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. . . . He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you; for whom he sent, him ye believe not. [a] Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father; there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

[1] At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn and to eat.

But the Pharisees, when they saw it, said unto him, "Behold, thy disciples do that which it is not lawful to do upon the sabbath."

But he said unto them, "Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the

[1] Matt. xii, 1. | [a] R. V. marg., Or, *Search*.

sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, 'I desire mercy, and not sacrifice,' ye would not have condemned the guiltless. For the Son of man is lord of the sabbath."

[1] And it came to pass on another sabbath, that he entered into the synagogue and taught; and there was a man there, and his right hand was withered. And the scribes and Pharisees watched him.

[2] And they asked him, saying, "Is it lawful to heal on the sabbath day?" that they might accuse him.

And he said unto them, "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day."

Then saith he to the man, "Stretch forth thy hand."

And he stretched it forth; and it was restored whole, as the other.

But the Pharisees went out, and took counsel against him, how they might destroy him. And Jesus perceiving it withdrew from thence; and many followed him [3] from Galilee, and from Judæa and Jerusalem, from Idumæa and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him; for he had healed many, insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, "Thou art the Son of God!" [4] And he healed them all, and charged them that they should not make him known; that it might be fulfilled which was spoken by Isaiah the prophet, saying,

Jesus withdraws to Galilee.

Great crowds.

"Behold, my servant whom I have chosen;
My beloved, in whom my soul is well pleased.
I will put my Spirit upon him,

[1] Luke vi, 6. [2] Matt. xii, 10. [3] Mark iii, 7. [4] Matt. xii, 16.

And he shall declare judgment to the Gentiles.
He shall not strive, nor cry aloud;
Neither shall anyone hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
And in his name shall the Gentiles hope."

[1] And it came to pass in these days that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, [2] that they might be with him, and that he might send them forth, [3] whom also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, and Judas the [a] son of James, and Judas Iscariot, which was the traitor; and he came down with them and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him, and healed them all.

The apostles chosen.

[1] Luke vi, 12.
[2] Mark iii, 14.
[3] Luke vi, 13.

[a] R. V. marg., Or, *brother*.

CHAPTER V.

THE SERMON ON THE MOUNT; CONCERNING THE KINGDOM OF HEAVEN, THE PRIVILEGES AND DUTIES OF ITS CITIZENS.

[1] AND he opened his mouth and taught them, saying,

The beatitudes.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are they that mourn; for they shall be comforted.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness; for they shall be filled.

"Blessed are the merciful; for they shall obtain mercy.

"Blessed are the pure in heart; for they shall see God.

"Blessed are the peacemakers; for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

The Christian in the world.

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

[1] Matt. v, 2.

"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Law upheld.

"Ye have heard that it was said to them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.' But I say unto you, that every one who is angry with his brother [a] shall be in danger of the judgment; and whosoever shall say to his brother, '[b] Raca!' shall be in danger of the council; and whosoever shall say, '[c] Thou fool!' shall be in danger of the [d] hell of fire.

The law explained: concerning anger.

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing.

"Ye have heard that it was said, 'Thou shalt not commit adultery.' But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and

Concerning purity.

[a] R. V. marg., Many ancient authorities insert, *without cause*. [b] R. V. marg., An expression of contempt. [c] R. V. marg., Or, *Moreh*, a Hebrew expression of condemnation. [d] R. V. marg., Gr. *Gehenna of fire*.

not thy whole body be cast into [a] hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, 'Whosoever shall put away his wife, let him give her a writing of divorcement.' But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery.

Concerning oaths.

"Again, ye have heard that it was said to them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;' but I say unto you, swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, 'Yea, yea;' 'Nay, nay;' and whatsoever is more than these is of the evil one.

Concerning revenge.

"Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth;' but I say unto you, resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Concerning love.

"Ye have heard that it was said, 'Thou shalt love thy neighbor, and hate thine enemy;' but I say unto you, love your enemies, and pray for them that persecute you; [1] to him that smiteth thee on the one cheek offer the other also; [2] that ye may be sons of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye. Do not even the [b] pub-

[1] Luke vi, 29.
[2] Matt. v, 45.

[a] R. V. marg., Gr. *Gehenna.* [b] R. V. marg., That is, *collectors or renters of Roman taxes.*

licans the same? [1] And if ye do good to them that do good to you, what thank have ye? For even sinners do the same. But love your enemies, and do them good, and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful.

"[2] Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father which is in heaven.

"When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret shall recompense thee. Concerning almsgiving.

"And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day [a] our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.[b] For if ye forgive men their trespasses, Concerning prayer.

[1] Luke vi, 33.
[2] Matt. vi, 1.

[a] R. V. marg., Gr. *our bread for the coming day.* [b] R. V. marg., Many authorities, some ancient, but with variations, add, *For thine is the kingdom, and the power, and the glory, forever. Amen.*

your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret; and thy Father, which seeth in secret, shall recompense thee.

Concerning riches.

"Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also. The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Concerning anxiety.

Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his [a] stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more

[a] R. V. marg., Or, *age*.

clothe you, O ye of little faith? Be not therefore anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. [1] Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. Various precepts.

"[2] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me cast out the mote out of thine eye;' and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

"Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.

"Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and

[1] Luke vi, 38. [2] Matt. vii, 3.

many be they that enter in thereby. [a] For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Cautions.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, 'Lord, Lord!' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works?' And then will I profess unto them, 'I never knew you; depart from me, ye that work iniquity.'

A comparison.

"Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof."

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes.

[a] R. V. marg., Many ancient authorities read, *How narrow is the gate.*

CHAPTER VI.

MIRACLES OF MERCY: JOHN'S MESSENGERS: JESUS' MOTHER AND BRETHREN: BLASPHEMOUS ACCUSATION OF THE PHARISEES.

AND when he was come down from the mountain, great multitudes followed him.

And [1] he entered into Capernaum. And a certain centurion's [a] servant, who was [b] dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, "He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue."

The centurion's servant healed.

And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, "Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof; wherefore neither thought I myself worthy to come unto thee; but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers; and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

And when Jesus heard these things, he marveled at him, and turned and said unto the multitude that followed him, "I say unto you, I have not found so great faith, no, not in Israel."

And they that were sent, returning to the house, found the servant whole.

[1] Luke vii, 1.

[a] R. V. marg., Gr. *bondservant.*
[b] R. V. marg., Or, *precious to him*, or, *honorable with him.*

And it came to pass soon afterward, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, "Weep not."

The widow's son raised.

And he came nigh and touched the bier; and the bearers stood still. And he said, "Young man, I say unto thee, arise."

And he that was dead sat up, and began to speak. And he gave him to his mother.

And fear took hold on all; and they glorified God, saying, "A great prophet is arisen among us; and, God hath visited his people."

And this report went forth concerning him in the whole of Judæa and all the region round about.

Messengers from John.

And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, "Art thou he that cometh, or look we for another?"

In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, "Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he whosoever shall find none occasion of stumbling in me."

And when the messengers of John were departed, he began to say unto the multitude concerning John,

Jesus' witness to John.

"What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,

"'Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

"I say unto you, among them born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he." (And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.) "Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the market place, and call one to another; which say, 'We piped unto you, and ye did not dance; we wailed, and ye did not weep.' For John the Baptist is come eating no bread nor drinking wine; and ye say, 'He hath a devil.' The Son of man is come eating and drinking; and ye say, 'Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!' And wisdom is justified of all her children."

[1] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Refusing the light.

[2] And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner, when she knew that he was sitting at meat in the Pharisee's house, brought an alabaster cruse of ointment, and

A sinner anoints Jesus' feet.

[1] Matt. xi, 20. [2] Luke vii, 36.

standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [a] kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner."

And Jesus answering said unto him, "Simon, I have somewhat to say unto thee."

And he saith, "Master, say on."

"A certain lender had two debtors; the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?"

Simon answered and said, "He, I suppose, to whom he forgave the most."

And he said unto him, "Thou hast rightly judged."

And turning to the woman, he said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath wetted my feet with her tears and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to [b]kiss my feet. My head with oil thou didst not anoint; but she hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

And he said unto her, "Thy sins are forgiven."

And they that sat at meat with him began to say within themselves, "Who is this that even forgiveth sins?"

And he said unto the woman, "Thy faith hath saved thee; go in peace."

And it came to pass soon afterward, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had

Ministering women.

[a] R. V. marg., Gr. *kissed much.* [b] R. V. marg., Gr. *kiss much.*

gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

[1] And he cometh [a] into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him; for they said, "He is beside himself." [2] While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.

Jesus and his mother and brethren.

And one said unto him, "Behold, thy mother and thy brethren stand without, seeking to speak to thee."

But he answered and said unto him that told him, "Who is my mother, and who are my brethren?"

And he stretched forth his hand toward his disciples, and said, "Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

[3] Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, "Is this the son of David?" But when the Pharisees heard it, they said, "This man doth not cast out devils, but by Beelzebub the prince of the devils."

Blasphemous charge of the Pharisees.

And knowing their thoughts he said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. Or how can one enter into the house of the strong man and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, every sin and

[1] Mark iii, 19.
[2] Matt. xii, 46.
[3] Matt. xii, 22.
[a] R. V. marg., Or, *home*.

blasphemy shall be forgiven [a] unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [b] world, nor in that which is to come." ([1] Because they said, "He hath an unclean spirit.")

[2] "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Then certain of the scribes and Pharisees answered him, saying, "Master, we would see a sign from thee."

But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the [c] whale, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, 'I will return into my house whence I

The sign of Jonah.

[1] Mark iii, 30.
[2] Matt. xii, 33.

[a] R. V. marg., Some ancient authorities read, *unto you men.* [b] R.V. marg., Or, *age.* [c] R. V. marg., Gr. *sea monster.*

came out.' And when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation."

CHAPTER VII.

PARABLES: MIRACLES: JESUS REJECTED.

[1] AND again he began to teach by the seaside. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching:

Parable of the sower.

"Hearken! Behold, the sower went forth to sow; and as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth; and when the sun was risen, it was scorched; and because it had no root it withered away. And other fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. Who hath ears to hear, let him hear."

And when he was alone, they that were about him with the twelve asked of him the parables. And he said unto them:

"Unto you is given the mystery of the kingdom of God; but unto them that are without, all things are done in parables; [2 a] because seeing they see not, and hearing they hear not, neither do they understand. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye

[1] Mark iv, 1.
[2] Matt. xiii, 13.

[a] Notice, this was just after the blasphemous charge of the Pharisees (Mark iii, 22).

hear, and heard them not. Hear then ye the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty."

[1] And he said unto them, "Is the lamp brought to be put under the bushel, and not on the stand? For there is nothing hid, save that it should be manifested. If any man have ears to hear, let him hear."

And he said unto them, "Take heed what ye hear; with what measure ye mete it shall be measured to you; and more shall be given unto you. For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath.

"So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come. Other parables.

"How shall we liken the kingdom of God, or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so

[1] Mark iv, 21.

that the birds of the heaven can lodge under the shadow.

"[1] The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, 'Sir, didst thou not sow good seed in thy field? Whence then hath it tares?' And he said unto them, 'An enemy hath done this.' And the servants say unto him, 'Wilt thou then that we go and gather them up?' But he saith, 'Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, "Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."'

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

All these things spake Jesus in parables unto the multitudes; [2] but privately to his own disciples he expounded all things.

[3] Then he left the multitudes, and went into the house; and his disciples came unto him, saying, "Explain unto us the parable of the tares of the field."

And he answered, "He that soweth the good seed is the Son of man; the field is the world; the good seed, these are the sons of the kingdom; the tares are the sons of the evil one; the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

[1] Matt. xiii, 24. [2] Mark iv, 34. [3] Matt. xiii, 36.

"The kingdom of heaven is like unto a treasure hidden in the field, which a man found and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. Have ye understood all these things?"

They say unto him, "Yea."

And he said, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

The tempest stilled.

[1] Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. [2] And leaving the multitude, they take him with them, even as he was, in the boat.

And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion; and they awake him, and say unto him, "Master, carest thou not that we perish?"

[3] And he saith unto them, "Why are ye fearful, O ye of little faith?"

[4] And he said unto the sea, "Peace, be still."

And there was a great calm.

And they feared exceedingly, and said one to another, "Who is this, that even the wind and the sea obey him?"

And they came to the other side of the sea, into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in

[1] Matt. viii, 18. [2] Mark iv, 36. [3] Matt. viii, 26. [4] Mark iv, 39.

the tombs; and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he ran and worshiped him; and crying out with a loud voice, he saith, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not." (For he said unto him, "Come forth, thou unclean spirit, out of the man.")

A demoniac healed.

And he asked him, "What is thy name?"

And he saith, "My name is Legion; for we are many."

And he besought him much that he would not send them away out of the country.

Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, "Send us into the swine, that we may enter into them."

And he gave them leave. And they entered into the swine; and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And [1] all the city [2] come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion; and they were afraid. And they that saw it declared unto them how it befell him that was possessed with devils, and concerning the swine. And they began to beseech him to depart.

And as he was entering into the boat, he that had been possessed with devils besought him that he might be with him. And he suffered him not, but saith unto him, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee."

And he went his way, and began to publish in Decap-

[1] Matt. viii, 34. [2] Mark v, 15.

olis how great things Jesus had done for him; and all men did marvel.

[1] And he entered into a boat and crossed over. [2] And the multitude welcomed him, for they were all waiting for him. [3] And he went out from thence, [4] and came into his own city.

[5] And when the sabbath was come, he began to teach in the synagogue; and many hearing him were astonished, saying, "Whence hath this man these things?" and, "What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? And are not his sisters here with us?" And they were offended in him.

Jesus again rejected by Nazarenes.

And Jesus said unto them, "A prophet is not without honor, save in his own country, and among his own kin, and in his own house." And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief.

[1] Matt. ix, 1. [2] Luke viii, 40. [3] Mark vi, 1. [4] Matt. ix, 1. [5] Mark vi, 2.

CHAPTER VIII.

TEACHING AND HEALING IN GALILEE: THE BREAD OF LIFE: CONCERNING JEWISH CEREMONIES.

[1] AND Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Journeying about Galilee.

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. [2] And he began to send them forth by two and two, [3] to preach the kingdom of God, and to heal the sick. And he said unto them:

The twelve sent out.

"[4] As ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out [a] devils; freely ye received, freely give. Get you no gold, nor silver, nor brass in your [b] purses; no wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food. . . . Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. . . . [5] A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called

[1] Matt. ix, 35.
[2] Mark vi, 7.
[3] Luke ix, 2.
[4] Matt. x, 7.
[5] Matt. x, 24.

[a] R. V. marg., Gr. *demons*. [b] R. V. marg., Gr. *girdles*.

the master of the house [a] Beelzebub, how much more shall they call them of his household! Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in [b] hell. Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. . . .

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross, and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities. [1] And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

[1] Mark vi, 12.

[a] A heathen deity, thought by the Jews to be prince of the evil spirits.
[b] R. V. marg., Gr. *Gehenna*.

And king Herod heard thereof; for his name had become known; and he said, "John [a] the Baptist is risen from the dead, and therefore do these powers work in him." But others said, "It is Elijah." And others said, "It is a prophet, even as one of the prophets." But Herod, when he heard thereof, said, "John, whom I beheaded, he is risen."

Herod's terror—How Herod had slain John.

For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. For John said unto Herod, "It is not lawful for thee to have thy brother's wife." And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he [b] was much perplexed; and he heard him gladly.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

And she went out, and said unto her mother, "What shall I ask?"

And she said, "The head of John the Baptist."

And she came in straightway with haste unto the king, and asked, saying, "I will that thou forthwith give me in a charger the head of John the Baptist."

And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

And when his disciples heard thereof, they came and

[a] R. V. marg., Gr. *the Baptizer*. [b] R. V. marg., Many ancient authorities read, *did many things*.

took up his corpse, and laid it in a tomb. [1] And they went and told Jesus.

[2] And [a] the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

And he saith unto them, "Come ye yourselves apart into a desert place, and rest a while." For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart.

And the people saw them going, and many knew them, and they ran there together [b] on foot from all the cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd. [3] And he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.

[4] And when the day was now far spent his disciples came unto him, and said, "The place is desert, and the day is now far spent; send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat."

But he answered, "Give ye them to eat."

And they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

And he saith unto them, "How many loaves have ye?"

And when they knew, they say, "Five, and two fishes."

And he commanded them that all should [c] sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes.

The five thousand fed.

[1] Matt. xiv, 12. [2] Mark vi, 30. [3] Luke ix, 11. [4] Mark vi, 35. [a] A. D. 29. [b] R. V. marg., Or, *by land*. [c] R. V. marg., Gr. *recline*.

And they that ate the loaves were five thousand men, [1] beside women and children.

[2] Jesus therefore perceiving that they were about to come and take him by force, to make him king, [3] straightway constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And he departed into the mountain to pray.

And when even was come the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them; but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out [4] for fear. But straightway Jesus spake unto them, saying, "Be of good cheer; it is I; be not afraid."

And Peter answered, "Lord, if it be thou, bid me come unto thee upon the waters."

And he said, "Come."

Peter walking on the water.

And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind he was afraid; and beginning to sink, he cried out, saying, "Lord, save me."

And immediately Jesus stretched forth his hand, and took hold of him, and saith, "O thou of little faith, wherefore didst thou doubt?"

And when they were gone up into the boat the wind ceased. And they that were in the boat worshiped him, saying, "Of a truth thou art the Son of God."

And when they had crossed over, they came to the land, unto Gennesaret. And when the men of that

Many healed.

place knew him, they sent into all that region round about, and brought unto him all that were sick; and they besought him that they might only touch the border of his garment; and as many as touched were made whole.

[5] On the morrow the multitude came to Capernaum, seeking Jesus. And when they found him they said unto him, "Rabbi, when camest thou hither?"

[1] Matt. xiv, 21. [2] John vi, 15. [3] Mark vi, 45. [4] Matt. xiv, 26. [5] John vi, 22.

Jesus answered them and said, "Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, even God, hath sealed." The bread of life.

They said therefore unto him, "What must we do, that we may work the works of God?"

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, "What then doest thou for a sign, that we may see, and believe thee? What workest thou? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'"

Jesus therefore said unto them, "Verily, verily, I say unto you, it was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world."

They said therefore unto him, "Lord, evermore give us this bread."

Jesus said unto them, "I am the bread of life. He that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." . . .

The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, 'I am come down out of heaven?'"

Jesus answered and said unto them, "Murmur not among yourselves. . . . Verily, verily, I say unto you, he that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven;

if any man eat of this bread, he shall live forever; yea, and the bread which I will give is my flesh, for the life of the world."

The Jews therefore strove one with another, saying, "How can this man give us his flesh to eat?"

Jesus therefore said unto them, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven; not as the fathers did eat, and died; he that eateth this bread shall live forever."

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard this, said, "This is a hard saying; who can hear it?"

But Jesus knowing in himself that his disciples murmured at this, said unto them, "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who it was that should betray him.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Would ye also go away?"

Many forsake Jesus.

Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

Jesus answered them, "Did not I choose you the twelve, and one of you is a devil?" Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

And after these things Jesus walked in Galilee; for

he would not walk in Judæa, because the Jews sought to kill him.

[1] And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with [a] defiled, that is, unwashed, hands. For the Pharisees, and all the Jews, except they wash their hands [b] diligently, eat not, holding the tradition of the elders; and when they come from the market place, except they [c] wash themselves, they eat not; and many other things there be, which they have received to hold, [d] washings of cups, and pots, and brazen vessels. And the Pharisees and the scribes ask him, "Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?"

Concerning mere formalities.

And he said unto them, "Well did Isaiah prophesy of you hypocrites,

"'This people honoreth me with their lips,
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men.'

"Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, 'Honor thy father and thy mother,' and, 'He that speaketh evil of father or mother, let him die the death;' but ye say, 'If a man shall say to his father or his mother, "That wherewith thou mightest have been profited by me is Corban,"' (that is to say, given to God,) ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition; and many such like things ye do."

And he called to him the multitude again, and said unto them, "Hear me all of you, and understand; there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man."

[1] Mark vii, 1.

[a] R.V. marg., Or, *common*. [b] R. V. marg., Or, *up to the elbow*. [c] R. V. marg., Gr. *baptize*. Some ancient authorities read, *sprinkle themselves*. [d] R. V. marg., Gr. *baptizings*.

And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them, "Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him? because it goeth not into his heart."

This he said, making all meats clean.

And he said, "That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness; all these evil things proceed from within, and defile the man."

CHAPTER IX.

MIGHTY MIRACLES AND WONDROUS TEACHINGS: THE TRANSFIGURATION: MORE MIRACLES AND TEACHINGS.

[1] AND Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

And behold, a Canaanitish woman came out from those borders, and cried, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

But he answered her not a word.

And his disciples came and besought him, saying, "Send her away; for she crieth after us."

Miracles of mercy.

But he answered, "I was not sent but unto the lost sheep of the house of Israel."

But she came and worshiped him, saying, "Lord, help me."

And he answered and said, "It is not meet to take the children's bread and cast it to the dogs."

But she said, "Yea, Lord; for even the dogs eat of the crumbs which fall from their masters' table."

Then Jesus answered and said unto her, "O woman, great is thy faith; be it done unto thee even as thou wilt."

And her daughter was healed from that hour.

And Jesus departed thence, and came nigh unto the Sea of Galilee. [2] And they bring unto him one that was deaf, and had an impediment in his speech; and beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, "Ephphatha," that is, "Be opened." And his ears were opened, and the bond of his tongue was loosed, and he

[1] Matt. xv, 21. [2] Mark vii, 32.

spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, "He hath done all these things well; he maketh even the deaf to hear, and the dumb to speak."

[1] And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them; insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

The four thousand fed.

And Jesus called unto him his disciples, and said, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat; and I would not send them away fasting, lest haply they faint in the way."

And the disciples say unto him, "Whence should we have so many loaves in a desert place as to fill so great a multitude?"

And Jesus saith, "How many loaves have ye?"

And they said, "Seven, and a few small fishes."

And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were filled; and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, beside women and children.

And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

And the Pharisees and Sadducees came, and tempting him asked him to show them a sign from heaven.

Sign-seekers reproved.

But he answered and said unto them, "When it is evening, ye say, 'It will be fair weather; for the heaven is red.' And in the morning, 'It will be foul weather to-day; for the heaven is red and lowring.' Ye know how to discern

[1] Matt. xv, 30.

the face of the heaven; but ye cannot discern the signs of the times."

[1] And he sighed deeply in his spirit, and saith, "Why doth this generation seek a sign? Verily I say unto you, there shall no sign be given unto this generation, [2] but the sign of [a] Jonah."

[3] And he left them, and again entering into the boat departed to the other side.

[4] And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, "Seest thou aught?"

A blind man healed.

And he looked up, and said, "I see men; for I behold them as trees, walking."

Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, "Do not even enter into the village."

[5] And it came to pass, as he was praying alone, the disciples were with him; and he asked them, saying, "Who do the multitudes say that I am?"

Peter's confession of faith.

And they answering said, "John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again."

And he said unto them, "But who say ye that I am?"

And Peter answering said, "The Christ of God."

[6] Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Then charged he the disciples that they should tell no man that he was the Christ.

[7] From that time began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And

[1] Mark viii, 12.
[2] Matt. xvi, 4.
[3] Mark viii, 13.
[4] Mark viii, 22.
[5] Luke ix, 18.
[6] Matt. xvi, 17.
[7] Matt. xvi, 21.

[a] Matt. xii, 38–40.

Peter took him, and began to rebuke him, saying, "[a] Be it far from thee, Lord; this shall never be unto thee."

But he turned, and said unto Peter, "Get thee behind me, Satan; thou art a stumbling-block unto me; for thou mindest not the things of God, but of men."

Concerning cross-bearing.

Then said Jesus unto his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?

"[1] Whosoever shall be ashamed of me and of my words in this sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels."

The transfiguration.

[2] And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And behold, there talked with him two men, which were Moses and Elijah; who appeared in glory, and spake of his [b] decease which he was about to accomplish at Jerusalem.

[3] And Peter answered, and said unto Jesus, "Lord, it is good for us to be here. If thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah."

While he was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, "Arise, and be not afraid." And lifting up their eyes, they saw no one, save Jesus only.

[1] Mark viii, 38. [2] Luke ix, 28. [3] Matt. xvii, 4.

[a] R. V. marg., Or, God *have mercy on thee.* [b] R.V. marg., Or, *departure.*

And as they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no man, until the Son of man be risen from the dead."

And his disciples asked him, saying, "Why then say the scribes that Elijah must first come?"

And he answered and said, "Elijah indeed cometh. But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them."

Then understood the disciples that he spake unto them of John the Baptist.

[1]And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

The demoniac boy healed.

And one of the multitude answered, "Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away; and I spake to thy disciples that they should cast it out, and they were not able."

And he answereth them and saith, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him unto me."

And they brought him. And straightway the spirit [a]tare him grievously; and he fell on the ground, and wallowed foaming.

And he asked his father, "How long time is it since this hath come unto him?"

And he said, "From a child. And ofttimes it hath cast him both into the fire and into the waters, to destroy him; but if thou canst do anything, have compassion on us, and help us."

And Jesus said unto him, "'If thou canst!' All things are possible to him that believeth."

Straightway the father of the child cried out, and said, "I believe; help thou mine unbelief."

And when Jesus saw that a multitude came running

[1] Mark ix, 14. | [a] R. V. marg., Or, *convulsed.*

together, he rebuked the unclean spirit, saying unto him, "Thou dumb and deaf spirit, I command thee, come out of him."

And having cried out, and torn him much, he came out; and the child became as one dead; insomuch that the more part said, "He is dead." But Jesus took him by the hand, and raised him up; and he arose.

[1] Then came the disciples to Jesus apart, and said, "Why could we not cast it out?"

And he saith unto them, "Because of your little faith; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place;' and it shall remove; and nothing shall be impossible unto you."

And while they abode in Galilee, Jesus said unto them, "The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up." And they were exceeding sorry.

And when they were come to Capernaum, they that received the [a] half-shekel came to Peter, and said, "Doth not your master pay the half-shekel?"

He saith, "Yea."

And when he came into the house, Jesus spake first to him, saying, "What thinkest thou, Simon? The kings of the earth, from whom do they receive toll or tribute? From their sons, or from strangers?"

Paying the temple tax.

And when he said, "From strangers," Jesus said unto him, "Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel; that take, and give unto them for me and thee."

[2] And when he was in the house, he asked them, "What were ye reasoning in the way."

But they held their peace; for they had disputed one with another in the way, who was the greatest.

And he sat down, and called the twelve; and he saith

[1] Matt. xvii, 19.
[2] Mark ix, 33.

[a] A poll tax for the temple; about thirty cents. See Exod. xxx, 11–16.

unto them, "If any man would be first, he shall be last of all, and minister of all."

Wonderful teachings.

And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them, "Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me."

John said unto him, "Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us."

But Jesus said, "Forbid him not; for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. [1] See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? If any man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.

"And if thy brother sin against thee, go, show him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the [a] church; and if he refuse to hear the [a] church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose

[1] Matt. xviii, 10. | [a] R. V. marg., Or, *congregation.*

on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Then came Peter, and said to him, "Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?"

Jesus saith unto him, "I say not unto thee, 'until seven times;' but, until seventy times seven.

Parable of the king and his servants.

Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand [a] talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, 'Lord, have patience with me, and I will pay thee all.' And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred [b] pence; and he laid hold on him, and took him by the throat, saying, 'Pay what thou owest.' So his fellow-servant fell down and besought him, saying, 'Have patience with me, and I will pay thee.' And he would not; but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, 'Thou wicked servant, I forgave thee all that debt, because thou besoughtest me; shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?' And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall

[a] R. V. marg., This talent was probably worth about £240 ($1,200).
[b] R. V. marg., The word in the Greek denotes a coin worth about seventeen cents.

also my heavenly Father do to you, if ye forgive not every one his brother from your hearts."

[1] And as they went in the way, a certain man said unto him, "I will follow thee whithersoever thou goest."

And Jesus said unto him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Meaning of discipleship.

And he said unto another, "Follow me."

But he said, "Lord, suffer me first to go and bury my father."

But he said unto him, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God."

And another also said, "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house."

But Jesus said unto him, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

[1] Luke ix, 57.

CHAPTER X.

JESUS AT THE FEAST: THE MAN BORN BLIND: THE GOOD SHEPHERD.

[1] NOW [a] the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, "Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world." For even his brethren did not believe on him.

Jesus' unbelieving brethren.

Jesus therefore saith unto them, "My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast; I go not up yet unto this feast; because my time is not yet fulfilled."

And having said these things unto them, he abode still in Galilee. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

The Jews therefore sought him at the feast, and said, "Where is he?" And there was much murmuring among the multitudes concerning him. Some said, "He is a good man;" others said, "Not so, but he leadeth the multitude astray." Howbeit no man spake openly of him for fear of the Jews."

Jesus at the feast.

But when it was now the midst of the feast, Jesus went up into the temple and taught.

The Jews therefore marveled, saying, "How knoweth this man letters, having never learned?"

Jesus therefore answered them, and said, "My teach-

[1] John vii, 2. | [a] Autumn of A. D. 29.

ing is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. . . . Moses hath given you circumcision, and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgment."

Some therefore of them of Jerusalem said, "Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him."

But of the multitude many believed on him; and they said, "When the Christ shall come, will he do more signs than those which this man hath done?"

The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.

Now on the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." The water of life.

But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

Some of the multitude therefore, when they heard these words, said, "This is of a truth the prophet." Others said, "This is the Christ." But some said, "What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?" So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, "Why did ye not bring him?" Among the Pharisees.

The officers answered, "Never man so spake."

The Pharisees therefore answered them, "Are ye also led astray? Hath any of the rulers believed on him, or

of the Pharisees? But this multitude which knoweth not the law are accursed."

Nicodemus saith unto them (he that came to him before, being one of them), "Doth our law judge a man, except it first hear from himself and know what he doeth?"

They answered and said unto him, "Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."

Again therefore Jesus spake unto them, saying, "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

Jesus' teaching.

As he spake these things, many believed on him.

Jesus therefore said to those Jews which had believed him, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

They answered unto him, "We be Abraham's seed, and have never yet been in bondage to any man; how sayest thou, 'Ye shall be made free?'"

Jesus answered them, "Verily, verily, I say unto you, every one that committeth sin is the bondservant of sin. . . . If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father; and ye also do the things which ye heard from your father."

Concerning true freedom.

They answered and said, "Our father is Abraham."

Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God; this did not Abraham. Ye do the works of your father."

Concerning true sonship.

They said, "We have one Father, even God."

Jesus said unto them, "If God were your Father, ye would love me; for I am come from God; he sent me. . . . Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. But because I say the truth ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God." . . .

The Jews answered and said unto him, "Say we not well that thou art a Samaritan, and hast a devil?"

Jesus answered, "I have not a devil; but I honor my Father, and ye dishonor me. Verily, verily, I say unto you, if a man keep my word, he shall never see death." Concerning true life.

The Jews said unto him, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, 'If a man keep my word, he shall never taste of death.' Art thou greater than our father Abraham, which is dead? Whom makest thou thyself?"

Jesus answered, . . . "Your father Abraham rejoiced to see my day; and he saw it, and was glad." The Jews therefore said unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?"

Jesus said unto them, "Verily, verily, I say unto you, before Abraham was, I am."

They took up stones therefore to cast at him; but Jesus hid himself, and went out of the temple.

And as he passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who did sin, this man, or his parents, that he should be born blind?" A blind man healed.

Jesus answered, "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day; the night cometh, when no man can work. When I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and

made clay of the spittle, and anointed his eyes with the clay, and said unto him, "Go, wash in the pool of Siloam" (which is by interpretation, Sent).

He went away, and washed, and came seeing.

The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, "Is not this he that sat and begged?" Others said, "It is he;" others, "No, but he is like him." He said, "I am he."

Cross-questioning.

They said therefore unto him, "How then were thine eyes opened?"

He answered, "The man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to Siloam, and wash.' So I went away and washed, and I received sight."

And they said unto him, "Where is he?"

He saith, "I know not."

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, "He put clay upon mine eyes, and I washed, and do see."

Some therefore of the Pharisees said, "This man is not from God, because he keepeth not the sabbath." But others said, "How can a man that is a sinner do such signs?" And there was a division among them.

They say therefore unto the blind man again, "What sayest thou of him, in that he opened thine eyes?"

And he said, "He is a prophet."

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents and asked them, saying, "Is this your son, who ye say was born blind? How then doth he now see?"

His parents answered and said, "We know that this is our son, and that he was born blind; but how he now seeth we know not, or who opened his eyes we know not. Ask him; he is of age; he shall speak for himself."

These things said his parents, because they feared the Jews; for the Jews had agreed already, that if any man

should confess him to be Christ, he should be put out of the synagogue. So they called a second time the man that was blind, and said unto him, "Give glory to God; we know that this man is a sinner."

He therefore answered, "Whether he be a sinner, I know not; one thing I know, that, whereas I was blind, now I see."

They said therefore unto him, "What did he to thee? How opened he thine eyes?"

He answered them, "I told you even now, and ye did not hear; wherefore would ye hear it again? Would ye also become his disciples?"

And they reviled him, and said, "Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses; but as for this man, we know not whence he is."

The man answered and said unto them, "Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners; but if any man be a worshiper of God, and do his will, him he heareth. Since the world began it was never heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing."

They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out. Cast out of the synagogue.

Jesus heard they had cast him out; and finding him, he said, "Dost thou believe on the Son of God?"

He answered and said, "And who is he, Lord, that I may believe on him?"

Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with thee."

He said, "Lord, I believe." And he worshiped him.

And Jesus said, "For judgment came I into this world, that they which see not may see; and that they which see may become blind."

Those of the Pharisees which were with him heard these things, and said unto him, "Are we also blind?"

Jesus said "If ye were blind, ye would have no sin; but now ye say, 'We see;' your sin remaineth.

"Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Concerning the good shepherd.

This parable spake Jesus unto them; but they understood not.

Jesus said unto them again, "Verily, verily, I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly. I am the good shepherd; the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them; he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

There arose a division again among the Jews because of these words. And many of them said, "He hath a devil, and is mad; why hear ye him?" Others said, "These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?"

CHAPTER XI.

MISSION OF THE SEVENTY: PARABLE OF THE GOOD SAMARITAN: OTHER TEACHINGS.

[1] NOW after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place whither he himself was about to come. And he said unto them, "The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers into his harvest. Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, 'Peace be to this house.' And in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.' He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." The seventy sent out.

And the seventy returned with joy, saying, "Lord, even the devils are subject unto us in thy name." Returning with joy.

And he said unto them, "I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

[1] Luke x, 1.

In that same hour he rejoiced [a] in the Holy Spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight. All things have been delivered unto me of my Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him."

And turning to the disciples, he said privately, "Blessed are the eyes which see the things that ye see; for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

And behold, a certain lawyer stood up and tempted him, saying, "Master, what shall I do to inherit eternal life?"

And he said unto him, "What is written in the law? How readest thou?"

And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

And he said unto him, "Thou hast answered right; this do, and thou shalt live."

But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

Parable of the good Samaritan.

Jesus made answer and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he

[a] R. V. marg., Or, *by*.

set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, 'Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.' Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?"

And he said, "He that showed mercy on him."

And Jesus said unto him, "Go, and do thou likewise."

Mary and Martha.

Now as they went on their way, he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was [a] cumbered about much serving; and she came up to him, and said, "Lord, dost thou not care that my sister did leave me to serve alone? Bid her that she help me."

But the Lord answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things; [b] but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her." And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, "Lord, teach us to pray, even as John also taught his disciples."

Concerning prayer.

And he said unto them, "When ye pray, say: Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive everyone that is indebted to us. And bring us not into temptation."

And he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him;' and he from within shall answer and say, 'Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee?' I say unto you, though he will not rise and give him,

[a] R. V. marg., Gr. *distracted.* [b] R. V. marg., Many ancient authorities read, *but few things are needful, or one.*

because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone; or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

[1] Now as he spake, a Pharisee asketh him to dine with him; and he went in, and sat down to meat. And when the Pharisee saw it, he marveled that he had not first washed before dinner.

And the Lord said unto him, "Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.

Concerning real purity.

"But woe unto you Pharisees! For ye tithe mint and rue and every herb, and pass over judgment and the love of God; but these ought ye to have done, and not to leave the other undone."

And one of the lawyers answering saith unto him, "[a] Master, in saying this thou reproachest us also."

And he said, "Woe unto you lawyers also! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you lawyers! For ye took away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

[1] Luke xi, 37. | [a] R. V. marg., Or, *Teacher*.

[1] And one out of the multitude said unto him, "Master, bid my brother divide the inheritance with me."

But he said unto him, "Man, who made me a judge or a divider over you?"

And he said unto them, "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, 'What shall I do, because I have not where to bestow my fruits?' And he said 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my [a] soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry."' But God said unto him, "Thou foolish one, this night is thy [a] soul required of thee; and the things which thou hast prepared, whose shall they be?' So is he that layeth up treasure for himself, and is not rich toward God."

Concerning true riches.

And he said unto his disciples, "Therefore I say unto you, be not anxious for your [b] life, what ye shall eat; nor yet for your body, what ye shall put on. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

"Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he

Watchfulness enjoined.

[1] Luke xii, 13.

[a] R. V. marg., Or, *life*. [b] R. V. marg., Or, *soul*.

cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready; for in an hour that ye think not the Son of man cometh."

And Peter said, "Lord, speakest thou this parable unto us, or even unto all?"

And the Lord said, "Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, 'My lord delayeth his coming;' and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken, the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more.

"I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, nay, but rather division; for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

CHAPTER XII.

SHORT TEACHINGS: A MIRACLE: AT THE FEAST OF DEDICATION: JESUS BEYOND JORDAN: TEACHINGS.

[1] NOW there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, "Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, nay; but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, nay; but, except ye repent, ye shall all likewise perish." Teachings.

And he spake this parable:

"A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, 'Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down; why doth it also cumber the ground?' And he answering saith unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.'"

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. A bent woman healed on the sabbath.

And when Jesus saw her, he called her, and said to her, "Woman, thou art loosed from thine infirmity."

And he laid his hands upon her; and immediately she was made straight, and glorified God.

[1] Luke xiii, 1.

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, "There are six days in which men ought to work; in them therefore come and be healed, and not on the day of the sabbath."

But the Lord answered him, and said, "Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?"

And as he said these things, all his adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by him.

[1] And it was the feast of the dedication at Jerusalem; it was winter, and Jesus was walking in the temple in Solomon's porch.

The Jews therefore came round about him, and said unto him, "How long dost thou hold us in suspense? If thou art the Christ, tell us plainly."

Jesus at the feast of dedication.

Jesus answered them, "I told you, and ye believe not. The works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch [a] them out of the Father's hand. I and the Father are one."

The Jews took up stones again to stone him.

Jesus answered them, "Many good works have I showed you from the Father; for which of those works do ye stone me?"

The Jews answered him, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God."

Jesus answered, . . . "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works; that ye may know

[1] John x, 22. | [a] R. V. marg., Or, *aught*.

and understand that the Father is in me, and I in the Father."

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, "John indeed did no sign; but all things whatsoever John spake of this man were true." And many believed on him there.

[1] And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

And one said unto him, "Lord, are they few that be saved?"

And he said unto them, "Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, open to us;' and he shall answer and say to you, 'I know you not whence ye are;' then shall ye begin to say, 'We did eat and drink in thy presence, and thou didst teach in our streets;' and he shall say, 'I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.' There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last."

Salvation worth effort.

In that very hour there came certain Pharisees, saying to him, "Get thee out, and go hence; for Herod would fain kill thee."

Jesus warned.

And he said unto them, "Go and say to that fox, behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following; for it cannot be that a prophet perish out of Jerusalem."

[1] Luke xiii. 22.

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath, or not?"

The dropsical man healed.

But they held their peace. And he took him, and healed him, and let him go.

And he said unto them, "Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?"

And they could not answer again unto these things.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, "When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, 'Give this man place;' and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place, that when he that hath bidden thee cometh, he may say to thee, 'Friend, go up higher.' Then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

Concerning humility.

And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, and maimed, the lame, the blind; and thou shalt be blessed, because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just."

The best guests.

And when one of them that sat at meat with him heard these thing, he said unto him, "Blessed is he that shall eat bread in the kingdom of God."

But he said unto him, "A certain man made a great

supper; and he bade many; and he sent forth his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said, 'I have bought a field, and I must needs go out and see it; I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' And the servant came and told his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.' And the servant said, 'Lord, what thou didst command is done, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper.'" Parable of the great supper.

Now there went with him great multitudes; and he turned and said unto them, "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Cost of discipleship.

CHAPTER XIII.

A GROUP OF PARABLES.

[1] NOW all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, "This man receiveth sinners, and eateth with them."

The lost sheep.

And he spake unto them this parable, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.' I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

The lost coin.

"Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I had lost.' Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The prodigal son.

And he said, "A certain man had two sons; and the younger of them said to his father, 'Father, give me the portion of thy substance that falleth to me.' And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And

[1] Luke xv, 1.

when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with [a] the husks that the swine did eat; and no man gave unto him. But when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and I will say unto him: Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son; make me as one of thy hired servants.' And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and [b] kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' But he was angry, and would not go in; and his father came out and intreated him. But he answered and said to his father, 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends; but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf.' And he said unto him, 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad;

[a] R. V. marg., Gr. *the pods of the carob tree.* [b] R. V. marg., Gr. *kissed him much.*

for this thy brother was dead, and is alive again; and was lost, and is found.'"

The worldly-wise steward.

And he said also unto the disciples, "There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, 'What is this that I hear of thee? Render the account of thy stewardship; for thou canst be no longer steward.' And the steward said within himself, 'What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' And calling to him each one of his lord's debtors, he said to the first, 'How much owest thou unto my lord?' And he said, 'A hundred measures of oil.' And he said unto him, 'Take thy bond, and sit down quickly and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' He saith unto him, 'Take thy bond, and write fourscore.' And his lord commended the unrighteous steward [a] because he had done wisely; for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon."

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, "Now there was a certain rich man, and he

[a] But not for his unrighteousness.

was clothed in purple and fine linen, [a]faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom; and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.' And he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.' But Abraham saith, 'They have Moses and the prophets; let them hear them.' And he said, 'Nay, father Abraham; but if one go to them from the dead, they will repent.' And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

The rich man and Lazarus.

And he said unto his disciples, "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble."

And the apostles said unto the Lord, "Increase our faith."

And the Lord said, "If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree,

[a] R. V. marg., Or, *living in mirth and splendor every day.*

'Be thou rooted up, and be thou planted in the sea;' and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, 'Come straightway and sit down to meat;' and will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?' Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all these things that are commanded you, say, 'We are unprofitable servants; we have done that which it was our duty to do.'"

CHAPTER XIV.

LAZARUS RAISED FROM THE DEAD: A PLOT AND A PROPHECY: TEN LEPERS CLEANSED: TEACHINGS AND PARABLES.

NOW a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, "Lord, behold, he whom thou lovest is sick."

Lazarus' sickness and death.

But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was.

Then after this he saith to the disciples, "Let us go into Judæa again."

The disciples say unto him, "Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?"

Jesus answered, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him."

These things spake he; and after this he saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep."

The disciples therefore said unto him, "Lord, if he is fallen asleep, he will recover."

Then Jesus therefore said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not

[1] John xi, 1.

there, to the intent ye may believe; nevertheless let us go unto him."

Thomas therefore, who is called [a] Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him."

So when Jesus came, he found that he had been in the tomb four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother.

Martha therefore, when she heard that Jesus was coming, went and met him; but Mary still sat in the house. Martha therefore said unto Jesus, "Lord, if thou hadst been here, my brother had not died. And even now I know that whatsoever thou shalt ask of God, God will give thee."

Jesus saith unto her, "Thy brother shall rise again."

Martha saith unto him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?"

She saith unto him, "Yea, Lord; I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

And when she had said this, she went away, and called Mary her sister secretly, saying, "The Master is here, and calleth thee." And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.)

The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.

Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died."

When Jesus therefore saw her weeping, and the Jews

[a] R. V. marg., That is *Twin*.

also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?"

They say unto him, "Lord, come and see."

Jesus wept.

The Jews therefore said, "Behold how he loved him!" But some of them said, "Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?"

Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

Jesus saith, "Take ye away the stone."

Martha, the sister of him that was dead, saith unto him, "Lord, he hath been dead four days."

Jesus saith unto her, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?"

So they took away the stone.

And Jesus lifted up his eyes, and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always; but because of the multitude which standeth around I said it, that they may believe that thou didst send me."

Lazarus raised from the dead.

And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth!"

He that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, "What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and our nation."

Caiaphas' unconscious prophecy.

But a certain one of them, Caiaphas, being high priest that year, said unto them, "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not."

Now this he said not of himself; but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into a city called Ephraim, near the wilderness; and there he tarried with the disciples.

[1] And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices, saying, "Jesus, Master, have mercy on us."

The lepers cleansed.

And when he saw them, he said unto them, "Go and show yourselves unto the priests."

And it came to pass, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks; and he was a Samaritan.

And Jesus answering said, "Were not the ten cleansed? But where are the nine? Were there none found that returned to give glory to God, save this stranger?"

And he said unto him, "Arise, and go thy way; thy faith hath made thee whole."

And being asked by the Pharisees when the kingdom of God cometh, he answered them and said, "The kingdom of God cometh not with observation; neither shall they say, 'Lo, here!' or, 'There!' for lo, the kingdom of God is [d] within you."

And he said unto the disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 'Lo, there! Lo, here!' Go not away, nor follow after them; for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the

Wonderful teachings.

[1] Luke xvii, 11.

[d] R.V. marg., Or, *in the midst of you.*

Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the floods came and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; after the same manner shall it be in the day that the Son of man is revealed. In that day he which shall be on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it. I say unto you, in that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left."

And he spake a parable unto them to the end that they ought always to pray, and not to faint, saying, "There was in a city a judge, which feared not God, and regarded not man; and there was a widow in that city; and she came oft unto him, saying, '[a] Avenge me of mine adversary.' And he would not for a while; but afterward he said within himself, 'Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.'" And the Lord said, "Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? I say unto you that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find [b] faith on the earth?"

Parables: the importunate widow.

And he spake also this parable unto certain which

[a] R. V. marg., Or, *Do me justice of;* and so in the places below where the word occurs. [b] R. V. marg., Or, *the faith.*

trusted in themselves that they were righteous, and set all others at naught: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.' But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, 'God, be merciful to me a [a]sinner.' I say unto you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

The Pharisee and publican.

[1] And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

And there came unto him Pharisees, tempting him, and saying, "Is it lawful for a man to put away his wife for every cause?"

Concerning divorce.

And he answered and said, "Have ye not read that he which made them from the beginning made them male and female, and said, 'For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?' So that they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder."

They say unto him, "Why then did Moses command to give a bill of divorcement, and to put her away?"

He saith unto them, "Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so. And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery."

[2] And they brought unto him little children, that he should touch them; and the disciples rebuked them. But when Jesus saw it, he was moved with indignation,

[1] Matt. xix, 1. [2] Mark x, 13. | [a] R. V. marg., Or, *the sinner*.

and said unto them, "Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." And he took them in his arms and blessed them, laying his hands upon them.

CHAPTER XV.

THE RICH YOUNG RULER: PARABLES AND TEACHINGS: THE TRIUMPHAL ENTRY.

[1] AND behold, [2] a certain ruler [3] came to him and said,

Jesus and the rich young man.

"Master, what good thing shall I do, that I may have eternal life?"

And he said unto him, "Why askest thou me concerning that which is good? One there is who is good; but if thou wouldest enter into life, keep the commandments."

The young man [4] said unto him, "Master, all these things have I observed from my youth."

And Jesus looking upon him loved him, and said unto him, "One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

But his countenance fell at the saying, and he went away sorrowful; for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, "How hardly shall they that have riches enter into the kingdom of God!"

And the disciples were amazed at his words.

But Jesus answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God."

And they were astonished exceedingly, saying unto him, "Then who can be saved?"

Jesus looking upon them saith, "With men it is impossible, but not with God; for all things are possible with God."

[1] Matt. xix, 16. [2] Luke xviii, 18. [3] Matt. xix, 16. [4] Mark x, 20.

Peter began to say unto him, "Lo, we have left all, and have followed thee."

Jesus said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

Rewards of following Christ.

"[1] For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a [a] penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market place idle; and to them he said, 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard.' And when even was come, the lord of the vineyard saith unto his steward, 'Call the laborers and pay them their hire, beginning from the last unto the first.' And when they came that were hired about the eleventh hour, they received every man a [a] penny. And when the first came, they supposed that they would receive more; and they likewise received every man a [a] penny. And when they received it, they murmured against the householder, saying, 'These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat.' But he answered and said to one of them, 'Friend, I do thee no wrong; didst not thou agree with me for a [a] penny? Take up that which is thine, and go

Parable of the laborers.

[1] Matt. xx, 1.

[a] R. V. marg., The Roman denarius, about seventeen cents.

thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own; or is thine eye evil, because I am good?' So the last shall be first, and the first last."

The crucifixion foretold.

And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify; and the third day he shall be raised up."

True greatness taught.

Then came to him the mother of the sons of Zebedee, with her sons [1] James and John, [2] worshipping him, and asking a certain thing of him.

And he said unto her, "What wouldest thou?"

She saith unto him, "Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom."

But Jesus answered, "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?"

And they say unto him, "We are able."

He saith unto them, "My cup indeed ye shall drink; but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father."

And when the ten heard it, they were moved with indignation concerning the two brethren.

But Jesus called them unto him, and said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your [a] minister; and whosoever would be first among you shall be your [b] servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

[3] And he entered and was passing through Jericho.

[1] Mark x, 35. [2] Matt. xx, 20. [3] Luke xix, 1.

[a] R.V. marg., Or, *servant*. [b] R.V. marg., Gr. *bondservant*.

And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him; for he was to pass that way. Zacchæus and Jesus.

And when Jesus came to the place, he looked up, and said unto him, "Zacchæus, make haste and come down; for to-day I must abide at thy house."

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, "He is gone in to lodge with a man that is a sinner."

And Zacchæus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

And Jesus said unto him, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

And as they heard these things he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. Parable of the pounds.

He said therefore, "A certain nobleman went into a far country, to receive to himself a kingdom, and to return. And he called ten [a] servants of his, and gave them ten pounds, and said unto them, 'Trade ye herewith till I come.' But his citizens hated him, and sent an ambassage after him, saying, 'We will not that this man reign over us.' And it came to pass, when he was come back again, having received the kingdom, that he commanded these [a] servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, 'Lord, thy pound hath made ten pounds more.' And he said unto him, 'Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities.' And the second

[a] R. V. marg., Gr. *bondservants.*

came, saying, 'Thy pound, Lord, hath made five pounds.' And he said unto him also, 'Be thou also over five cities.' And another came, saying, 'Lord, behold, here is thy pound, which I kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.' He saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow? Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?' And he said unto them that stood by, 'Take away from him the pound, and give it unto him that hath the ten pounds.' And they said unto him, 'Lord, he hath ten pounds.' 'I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.'"

Bartimæus healed.

[1] And they come to Jericho; and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, thou son of David, have mercy on me."

And many rebuked him, that he should hold his peace; but he cried out the more a great deal, "Thou son of David, have mercy on me."

And Jesus stood still, and said, "Call ye him."

And they call the blind man, saying unto him, "Be of good cheer; rise, he calleth thee."

And he, casting away his garment, sprang up, and came to Jesus.

And Jesus answered him, and said, "What wilt thou that I should do unto thee?"

And the blind man said unto him, "Rabboni, that I may receive my sight."

[1] Mark x, 46.

And Jesus said unto him, "Go thy way; thy faith hath made thee whole."

And straightway he received his sight, and followed him in the way.

[1] Now the passover of the Jews was at hand; and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, "What think ye? That he will not come to the feast?"

Now the chief priests and the Pharisees had given commandment that, if any man knew where he was, he should show it, that they might take him.

Jesus therefore * six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. The common people therefore learned that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

Jesus at Bethany.

[2] And it came to pass, [a] when he drew nigh unto Bethphage and Bethany, at the mount that is called the mount of Olives, he sent two of the disciples, saying, "Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if anyone ask you, 'Why do ye loose him?' thus shall ye say, 'The Lord hath need of him.'"

And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?" And they said, "The Lord hath need of him."

And they brought him to Jesus; and they threw their garments upon the colt, and set Jesus thereon; [3] as it is

[1] John xi, 55. [3] John xii, 14.
[2] Luke xix, 29. [a] Sunday, April 2, "Palm Sunday."

* The weight of authority fixes this date as Friday, March 31, A. D. 30. See foot-note, page 591.

written, "Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt."

Triumphal entry into Jerusalem.

[1] And as he went, they spread their garments in the way.

And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, "Blessed is the King that cometh in the name of the Lord; peace in heaven, and glory in the highest."

And [2] a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, "Hosanna! Blessed is he that cometh in the name of the Lord, even the King of Israel."

[3] And some of the Pharisees from the multitude said unto him, "Master, rebuke thy disciples."

And he answered and said, "I tell you that, if these shall hold their peace, the stones will cry out."

[4] These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign.

The Pharisees therefore said among themselves, "Behold how ye prevail nothing; lo, the world is gone after him."

[5] And when he drew nigh, he saw the city and wept over it, saying, "[b] If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass

Weeping over Jerusalem.

[1] Luke xix, 36. [4] John xii, 16.
[2] John xii, 12. [5] Luke xix, 41.
[3] Luke xix, 39.

[b] R. V. marg., Or, *O that thou hadst known.*

thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."

[1] And when he was come into Jerusalem, all the city was stirred, saying, "Who is this?"

And the multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

And the blind and the lame came to him in the temple; and he healed them.

But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna to the son of David," they were moved with indignation, and said unto him, "Hearest thou what these are saying?" Hosannas of the children.

And Jesus saith unto them, "Yea; did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'"

And he left them, and went forth out of the city to Bethany, and lodged there.

[1] Matt. xxi, 10.

CHAPTER XVI.

THE TEMPLE CLEANSED: THE INQUIRING GREEKS: THE VOICE FROM HEAVEN: PARABLES AND TEACHINGS: EFFORTS TO ENTANGLE JESUS.

NOW [a] in the morning as he returned to the city, he hungered. And seeing a fig tree by the wayside, he came to it, and found nothing thereon, but leaves only; and he saith unto it, "Let there be no fruit from thee henceforward forever."

The temple cleansed.

[1] And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold the doves; and he saith unto them, "It is written, 'My house shall be called a house of prayer;' but ye make it a den of robbers."

[1] And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him; and they could not find what they might do; for the people all hung upon him, listening.

The inquiring Greeks.

[2] Now there were certain Greeks among those that went up to worship at the feast; these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew; Andrew cometh, and Philip, and they tell Jesus.

Jesus will show himself to the "Greeks" when "lifted up."

And Jesus answereth them, saying, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he

[1] Matt. xxi, 12. [1] John xii, 20.
[2] Luke xix, 47.

[a] Monday, April 5.

that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this [a] hour. But for this cause came I unto this hour. Father, glorify thy name."

There came therefore a voice out of heaven, saying, "I have both glorified it, and will glorify it again."

The voice from heaven.

The multitude therefore, that stood by, and heard it, said that it had thundered; others said, "An angel hath spoken to him."

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."

But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, "We have heard out of the law that the Christ abideth forever; and how sayest thou, 'The Son of man must be lifted up?' Who is this Son of man?"

Jesus therefore said unto them, "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not; and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light."

These things spake Jesus, and he departed and hid himself from them. But though he had done so many signs before them, yet they believed not on him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God.

And Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on

[a] R. V. marg., Or, *hour?*

me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak."

[1] And every evening he went forth out of the city.

The fig tree withered.

And as they passed by [a] in the morning, they saw the fig tree withered away from the roots. [2] And when the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

And Jesus answered and said unto them, "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, 'Be thou taken up and cast into the sea,' it shall be done. And all things, whatsoever ye ask in prayer, believing, ye shall receive."

[3] And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, "Tell us; by what authority doest thou these things? Or who is he that gave thee this authority?"

The chief priests silenced.

And he answered and said unto them, "I also will ask you a question, and tell me; the baptism of John, was it from heaven, or from men?"

And they reasoned with themselves, saying, "If we shall say, 'From heaven,' he will say, 'Why did ye not believe him?' But if we shall say, 'From men,' all the people will stone us; for they be persuaded that John was a prophet."

[1] Mark xi, 19.
[2] Matt. xxi, 20.
[3] Luke xx, 1.

[a] Tuesday, April 4.

And they answered that they knew not whence it was.
And Jesus said unto them, "Neither tell I you by what authority I do these things."

[1] And he began to speak unto them in parables.

"[2] But what think ye? A man had two sons; and he came to the first and said, '[a] Son, go work today in the vineyard.' And he answered and said, 'I will not;' but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir;' and went not. Whether of the twain did the will of his father?"

Parables: the two sons.

They say, "The first."

Jesus saith unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. Hear another parable:

"[3] A man planted a vineyard, and set a hedge about it, and digged a pit for the wine press, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another, and him they killed; and many others, beating some and killing some. He had yet one, a beloved son; he sent him last unto them, saying, 'They will reverence my son.' But those husbandmen said among themselves, 'This is the heir; come, let us kill him, and the inheritance shall be ours.' And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do?"

The wicked husbandmen.

[4] They say unto him, "He will miserably destroy those

[1] Mark xii, 1. [3] Mark xii, 1.
[2] Matt. xxi, 28. [4] Matt. xxi, 41.

[a] R. V. marg., Gr. *Child.*

miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Jesus saith unto them, "Did ye never read in the scriptures,

"'The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvelous in our eyes?'

"Therefore say I unto you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

The marriage feast.

And Jesus spake again in parables unto them, saying, "The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast; and they would not come. Again he sent forth other servants, saying, 'Tell them that are bidden, behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage feast.' But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, 'The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find bid to the marriage feast.' And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. But when the king came in to behold the guests, he saw

there a man which had not on a wedding garment; and he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.' For many are called, but few chosen."

Then went the Pharisees, and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, and carest not for anyone; for thou regardest not the person of men. Tell us therefore, is it lawful to give tribute unto Cæsar, or not?"

But Jesus perceived their [1] craftiness, [2] and said, "Why tempt ye me, ye hypocrites? Show me the tribute money." And they brought unto him a penny.

Concerning paying tribute.

And he saith unto them, "Whose is this image and superscription?"

They say unto him, "Cæsar's."

Then saith he unto them, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

And when they heard it, they marveled, and left him, and went their way.

On that day there came to him Sadducees, which say that there is no resurrection; and they asked him, saying, "Master, Moses said, 'If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.' Now there were with us seven brethren; and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and the third, unto the seventh. And after them all the woman died. In the resurrection therefore whose wife shall she be of the seven?"

The resurrection.

But Jesus answered, "Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven. But as touching the resurrec-

[1] Luke xx, 23. [2] Matt. xxii, 18.

tion of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."

And when the multitudes heard it, they were astonished at his teaching.

But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him, "Master, which is the great commandment in the law?"

The greatest commandment.

And he said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets."

Now while the Pharisees were gathered together Jesus asked them a question, saying, "What think ye of the Christ? Whose son is he?"

They say unto him, "The son of David."

He saith unto them, "How then doth David in the Spirit call him Lord, saying,

"'The Lord said unto my Lord,
"Sit thou on my right hand,
Till I put thine enemies underneath thy feet?'"

"If David then calleth him Lord, how is he his son?"

And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

CHAPTER XVII.

LAST TEACHINGS; IN THE TEMPLE, ON THE HILLSIDE.

THEN spake Jesus to the multitudes and to his disciples, saying, "The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe. But do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men; for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market places, and to be called of men, Rabbi. But be not ye called Rabbi; for one is your teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

The scribes and Pharisees denounced.

"But woe unto you, scribes and Pharisees, hypocrites; because ye shut the kingdom of heaven against men! For ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites. For ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

"Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is [a] a

[a] R. V. marg., Or, *bound* by his oath.

debtor.' Ye fools and blind; for whether is greater, the gold, or the temple that hath sanctified the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.' Ye blind; for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith; but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat and swallow the camel.

"Woe unto you, scribes and Pharisees, hypocrites! For ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean.

"Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchers of the prophets, and garnish the tombs of the righteous, and say, 'If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.' Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes; some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city; that upon you may come all the

righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom he slew between the sanctuary and the altar. Verily I say unto you, all these things shall come upon this generation.

"O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

Lament over Jerusalem.

[1] And he sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing.

The widow's mites.

And he called unto him his disciples, and said unto them, "Verily I say unto you, this poor widow cast in more than all they which are casting into the treasury; for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

[2] And Jesus [a] went out from the temple, and was going on his way. [3] And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, "As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another that shall not be thrown down."

Concerning the destruction of Jerusalem and the second coming.

[4] And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "When shall these things be, and what shall be the sign when these things are all about to be accomplished?"

And Jesus began to say unto them, "Take heed that no man lead you astray. Many shall come in my name, saying, 'I am he;' and shall lead many astray. And

[1] Mark xii, 41. [3] Luke xxi, 5.
[2] Matt. xxiv, 1. [4] Mark xiii, 3.

[a] Evening of Tuesday.

when ye shall hear of wars and rumors of wars, be not troubled; these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines; these things are the beginning of travail.

"But take ye heed to yourselves; for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. [1] And this gospel of the kingdom shall be preached for a testimony unto all the nations; then shall the end come. [2] And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end, the same shall be saved.

"But when ye see the abomination of desolation standing where he ought not—let him that readeth understand,—" then let them that are in Judæa flee unto the mountains; and let him that is on the housetop not go down, nor enter in, to take anything out of his house; and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days. And then if any man shall say unto you, 'Lo, here is the Christ,' or, 'Lo, there,' believe it not; for there shall arise false Christs and false prophets, and shall show signs and wonders to lead astray, if possible, the elect. But take ye heed; behold, I have told you all things beforehand.

[1] Matt. xxiv, 14. [2] Mark xiii, 11.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

"[1] Now from the fig tree learn her parable. When her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, this generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, [a] neither the Son, but the Father only.

"And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the [b] coming of the Son of man. Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left. Watch therefore; for ye know not on what day your Lord cometh.

"[2] Take ye heed, watch and pray; for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore; for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch.

[1] Matt. xxiv, 32.
[2] Mark xiii, 33.

[a] R. V. marg., Many authorities, some ancient, omit, *neither the Son.*
[b] R. V. marg., Gr. *presence.*

"[1] Then shall the kingdom of heaven be likened unto ten virgins, which took their [a] lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their [a] lamps, took no oil with them; but the wise took oil in their vessels with their [a] lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, 'Behold, the bridegroom! Come ye forth to meet him.' Then all those virgins arose, and trimmed their [a] lamps. And the foolish said unto the wise, 'Give us of your oil; for our [a] lamps are going out.' But the wise answered, saying, 'Peradventure there will not be enough for us and you; go ye rather to them that sell, and buy, for yourselves.' And while they went away to buy the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. Afterward come also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.' Watch therefore, for ye know not the day nor the hour.

Parable of the ten virgins.

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents; lo, I have gained other five talents.' His lord said unto him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.' And he also that received the two talents came and said, 'Lord,

Of the talents.

[1] Matt. xxv, 1. [a] R. V. marg., Or, *torches*.

thou deliveredst unto me two talents; lo, I have gained other two talents.' His lord said unto him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.' And he also that had received the one talent came and said, 'Lord, I knew that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth; lo, thou hast thine own.' But his lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.' For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness; there shall be the weeping and gnashing of teeth.

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungred, and fed thee; or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in; or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?' And the King shall an-

The final judgment.

swer and say unto them, 'Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.' Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' Then shall they also answer, saying, 'Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me.' And these shall go away into eternal punishment; but the righteous into eternal life."

CHAPTER XVIII.

THE ANOINTMENT OF LOVE: THE PLOT OF COVETOUSNESS: PASSOVER PREPARATIONS: THE LAST PASSOVER: INSTITUTION OF THE LORD'S SUPPER.

[1] NOW when Jesus was in Bethany, in the house of Simon the leper, they [2] made him a supper. And Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

Mary anoints Jesus.

But Judas Iscariot, one of his disciples, which should betray him, saith, "Why was not this ointment sold for three hundred pence, and given to the poor?"

Now this he said, not because he cared for the poor; but because he was a thief, and having the bag [a] took away what was put therein.

[3] But Jesus said, "Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good; but me ye have not always. She hath done what she could; she hath anointed my body aforehand for the burying. And verily I say unto you, wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

[4] Now after two days was the feast of the passover and the unleavened bread; and the chief priests and the scribes sought how they might take him with subtilty, and kill him; for they said, "Not during the feast, lest haply there shall be a tumult of the people."

[1] Matt. xxvi, 6. [3] Mark xiv, 6.
[2] John xii, 2. [4] Mark xiv, 1.

[a] R. V. marg., Or, *carried*.

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. [1] And they weighed unto him thirty pieces of silver; and he sought opportunity to deliver him unto them [2] in the absence of the multitude.

Judas bargaining.

And [a] the day of unleavened bread came, on which the passover must be sacrificed. And Jesus sent Peter and John, saying, "Go and make ready for us the passover, that we may eat."

And they said unto him, "Where wilt thou that we make ready?"

Passover preparations.

And he said unto them, "Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, 'The Master saith unto thee, "Where is the guest chamber, where I shall eat the passover with my disciples?"' And he will show you a large upper room furnished; there make ready."

And they went, and found as he had said unto them; and they made ready the passover.

[3] And when it was evening, he cometh with the twelve. And as they sat and were eating, [4] he said unto them, "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God."

And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, "The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations;

Contending apostles.

[1] Matt. xxvi, 15. [3] Mark xiv, 17.
[2] Luke xxii, 6. [4] Luke xxii, 15.

[a] Thursday, April 6.

and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."

[1] Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them [a] unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter.

Jesus washing the disciples' feet.

He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter."

Peter saith, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all."

For he knew him that should betray him; therefore said he, "Ye are not all clean."

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me, Master, and Lord; and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him.

[1] John xiii, 1. | [a] R. V. marg., Or, *to the uttermost.*

If ye know these things, blessed are ye if ye do them. I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, he that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

[1] And as they sat and were eating, Jesus [2] was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me."

[3] And they were exceeding sorrowful, and [4] looked one on another, [5] and began to say unto him every one, "Is it I, Lord?"

And Judas, which betrayed him, said, "Is it I, Rabbi?"

He saith unto him, "Thou hast said."

[6] There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and saith unto him, "Tell us who it is of whom he speaketh."

Betrayal foretold.

He leaning back, as he was, on Jesus' breast saith unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him."

So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him.

Jesus therefore saith unto him, "That thou doest, do quickly."

Now no man at the table knew for what intent he spake this unto him. For some thought because Judas had the bag, that Jesus said unto him, "Buy what things we have need of for the feast;" or, that he should give something to the poor. He then having received the sop went out straightway; and it was night.

When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in him;

[1] Mark xiv, 18. [3] Matt. xxvi, 22. [5] Matt. xxvi, 22.
[2] John xiii, 21. [4] John xiii, 22. [6] John xiii, 23.

and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter saith unto him, "Lord, whither goest thou?"

Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

Peter saith unto him, "Lord, why cannot I follow even now? I will lay down my life for thee."

Jesus said, "[1] Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren."

[2] And Jesus saith unto them, "All ye shall be offended; for it is written, 'I will smite the shepherd, and the sheep shall be scattered abroad.' Howbeit, after I am raised up, I will go before you into Galilee."

But Peter said unto him, "Although all shall be offended, yet will not I."

Denial foretold.

[3] And he said, "I tell thee, Peter, the cock shall not crow this day until thou shalt thrice deny that thou knowest me."

[4] But he spake exceeding vehemently, "If I must die with thee, I will not deny thee." And in like manner also said they all.

[5] And he said unto them, "When I sent you forth without purse, and wallet, and shoes, lacked ye anything?"

And they said, "Nothing."

And he said unto them, "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, 'And he was reckoned with transgressors.' For that which concerneth me hath fulfillment."

[1] Luke xxii, 31. [3] Luke xxii, 34. [5] Luke xxii, 35.
[2] Mark xiv, 27. [4] Mark xiv, 31.

And they said, "Lord, behold, here are two swords." And he said unto them, "It is enough."

The Lord's supper instituted.

[1] And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, "Take, eat; this is my body, [2] which is given for you. This do in remembrance of me."

[3] And he took a cup, and gave thanks, and gave to them, saying, "Drink ye all of it; for this is my blood of the [a] covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

[1] Matt. xxvi, 26.
[2] Luke xxii, 19.
[3] Matt. xxvi, 27.
[a] R. V. marg., Many ancient authorities insert *new*.

CHAPTER XIX.

JESUS' LAST COMFORTING DISCOURSE WITH HIS DISCIPLES: PRAYER OF JESUS.

"[1] LET not your heart be troubled; [a] ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?"

Jesus saith unto him, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also; from henceforth ye know him, and have seen him." Jesus the way.

Philip saith unto him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, 'Show us the Father?' Believest thou not that I am in the Father, and the Father in me? The words that I say unto you, I speak not from myself; but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

[1] John xiv, 1. | [a] R. V. marg., Or, *believe in God.*

If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another [a] Comforter, that he may be with you forever, even the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him. Ye know him; for he abideth with you, and shall be in you. I will not leave you [b] desolate; I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me; because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

The Comforter.

Judas (not Iscariot) saith unto him, "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?"

Jesus answered and said unto him, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me.

"These things have I spoken unto you, while yet abiding with you. But the [a] Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father; for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh; and he hath nothing in

The Comforter.

[a] R. V. marg., Or, *Advocate;* Or, *Helper;* Gr. *Paraclete.* [b] R. V. marg., Or, *orphans.*

me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Jesus the vine.

"Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, he may give it you. "Friends" of Jesus.

"These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world,

the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, 'A servant is not greater than his lord.' If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, 'They hated me without a cause.'

Persecution foretold.

"But when the [a] Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me; [b] and ye also bear witness, because ye have been with me from the beginning.

The Comforter.

"These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me. Because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the [a] Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because

The Comforter.

[a] R. V. marg., Or, *Advocate*; Or, *Helper*; Gr. *Paraclete*. [b] R. V. marg., Or, *and bear ye also witness*.

I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me."

Some of his disciples therefore said one to another, "What is this that he saith unto us, 'A little while, and ye behold me not; and again a little while, and ye shall see me;' and 'Because I go to the Father?' What is this that he saith, 'A little while?' We know not what he saith." The "little while."

Jesus perceived that they were desirous to ask him, and he said unto them, "Do ye inquire among yourselves concerning this, that I said, 'A little while, and ye behold me not, and again a little while, and ye shall see me?' Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy. Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be fulfilled.

"These things have I spoken unto you in proverbs. The hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come The Father's love.

into the world; again, I leave the world, and go unto the Father."

His disciples say, "Lo, now speakest thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God."

Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

"These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world."

These things spake Jesus; and lifting up his eyes to heaven, he said:

Jesus' prayer.

"Father, the hour is come; glorify thy Son, that the Son may glorify thee; even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world; thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee; for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine, and all things that are mine are thine and thine are mine, and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with

them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hateth them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from [a] the evil one. They are not of the world, even as I am not of the world. [b] Sanctify them in the truth; thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I [b] sanctify myself, that they themselves also may be sanctified in truth.

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, [c] that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

[a] R. V. marg., Or, *evil*. [b] R. V. marg., Or, *Consecrate*. [c] R. V. marg., Many ancient authorities read, *those whom*.

CHAPTER XX.

JESUS IN GETHSEMANE; BETRAYED AND ARRESTED: THE MOCK TRIAL; BEFORE THE JEWISH AUTHORITIES, BEFORE THE CIVIL POWER.

[1] AND when they had sung a hymn, [2] he went forth with his disciples over the [a] brook [b] Kidron, where was a garden, into the which he entered, himself and his disciples.

[3] And he saith unto his disciples, "Sit ye here, while I pray."

Jesus' agony.

And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, "My soul is exceeding sorrowful even unto death; abide ye here and watch."

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, "Abba, Father, all things are possible unto thee; remove this cup from me; howbeit not what I will, but what thou wilt."

[4] And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow.

[5] And he saith unto Peter, "Simon, sleepest thou? Couldest thou not watch one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

And again he went away, and prayed, saying the same words. And again he came, and found them sleeping,

[1] Matt. xxvi, 30.
[2] John xviii, 1.
[3] Mark xiv, 32.
[4] Luke xxii, 43.
[5] Mark xiv, 37.

[a] R. V. marg., Or, *ravine.*
[b] R. V. Or, *of the Cedars.*

for their eyes were very heavy; and they wist not what to answer him.

[1] And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them, "Sleep on now, and take your rest; behold the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let us be going; behold, he is at hand that betrayeth me."

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and scribes and elders. [2] Now Judas knew the place; for Jesus ofttimes resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, "Whom seek ye?" Jesus betrayed.

They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am he."

And Judas also, which betrayed him, was standing with them. When therefore he said unto them, "I am he," they went backward, and fell to the ground.

Again therefore he asked them, "Whom seek ye?"

And they said, "Jesus of Nazareth."

Jesus answered, "I told you that I am he. If therefore ye seek me, let these go their way." That the word might be fulfilled which he spake, "Of those whom thou hast given me I lost not one."

[3] Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, that is he; take him." And straightway he came to Jesus, and said, "Hail, Rabbi;" and [a] kissed him.

And Jesus said unto him, "Friend, do that for which thou art come."

They came and laid hands on Jesus, and took him.

[4] Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

[1] Matt. xxvi, 44. [2] John xxviii, 2. [3] Matt. xxvi, 48. [4] John xviii, 10. [a] R. V. marg., Gr. *kissed him much.*

Jesus therefore said unto Peter, "Put up the sword into the sheath; the cup which the Father hath given me, shall I not drink it? [1] Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?"

[2] And he touched his ear, and healed him.

[3] In that hour said Jesus to the multitudes, "Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled."

Then all the disciples left him, and fled.

[4] A certain young man followed with him, having a linen cloth cast about him, over his naked body; and they lay hold on him; but he left the linen cloth, and fled naked.

Examination by Annas.

[5] So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

The [a] high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them; behold, these know the things which I said."

And when he had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Annas therefore sent him bound unto Caiaphas the high priest.

[1] Matt. xxvi, 53.
[2] Luke xxii, 51.
[3] Matt. xxvi, 55.
[4] Mark xiv, 51.
[5] John xviii, 12.

[a] That is, Annas. Really ex-high priest.

[1] And they led Jesus away to the high priest; and there come together with him all the chief priests and the elders and the scribes. Informal trial before the Sanhedrin.

And peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'" And not even so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? What is it which these witness against thee?"

But he held his peace, and answered nothing.

Again the high priest asked him, and saith unto him, "Art thou the Christ, the Son of the Blessed?"

And Jesus said, "I am; and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven."

And the high priest rent his clothes, and saith, "What further need have we of witnesses? Ye have heard the blasphemy; what think ye?"

And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, "Prophesy." And the officers received him with [a] blows of their hands.

[2] And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

[1] Mark xiv, 53. [2] John xviii, 15. | [a] R. V. marg., Or, *strokes of rods*.

The maid therefore that kept the door saith unto Peter,
Peter's denials. "Art thou also one of this man's disciples?"
He saith, "I am not."

Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves; and Peter also was with them, standing and warming himself.

[1] And after a little while another saw him, and said, "Thou also art one of them."

But Peter said, "Man, I am not."

And after the space of about one hour another confidently affirmed, saying, "Of a truth this man also was with him; for he is a Galilæan." But Peter [2] began to curse and to swear: "[3] Man, I know not what thou sayest."

And immediately, while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow this day, thou shalt deny me thrice." And he went out, and wept bitterly.

And [a] as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests
Formal trial before the Sanhedrin. and scribes; and they led him away into their council, saying, "If thou art the Christ, tell us."

But he said unto them, "If I tell you, ye will not believe. But from henceforth shall the Son of man be seated at the right hand of the power of God."

And they all said, "Art thou then the Son of God?"

And he said unto them, "[b] Ye say that I am."

And they said, "What further need have we of witness? For we ourselves have heard from his own mouth."

And the whole company of them rose up, and brought him before Pilate.

[4] Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back
Suicide of Judas. the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood."

[1] Luke xxii, 58. [3] Luke xxii, 60.
[2] Mark xiv, 71. [4] Matt. xxvii, 3.

[a] Friday, April 7, "Good Friday."
[b] R. V. marg., Or, *Ye say it, because I am.*

But they said, "What is that to us? See thou to it."

And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the [a] treasury, since it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field."

Now the Jews [1] themselves entered not into the palace, that they might not be defiled, but might eat the passover.

Pilate therefore went out unto them, and saith, "What accusation bring ye against this man?"

Trial before Pilate.

They answered and said unto him, "If this man were not an evil doer, we should not have delivered him up unto thee."

Pilate therefore said unto them, "Take him yourselves, and judge him according to your law."

The Jews said unto him, "It is not lawful for us to put any man to death." That the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

[2] And they began to accuse him saying, "We found this man perverting our nation, forbidding to give tribute to Cæsar and saying that he himself is Christ a king."

[3] Pilate therefore entered again into the palace, and called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?"

Jesus answered, "My kingdom is not of this world; if

[1] John xviii, 28. [2] Luke xxiii, 2. [3] John xviii, 33.

[a] R. V. marg., Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii, 11.

my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "[a] Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?"

[1] And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, "Hearest thou not how many things they witness against thee?"

And he gave him no answer, not even to one word; insomuch that the governor marveled greatly.

[2] But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place."

But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some [b] miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at naught, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day; for before they were at enmity between themselves.

Before Herod.

[3] Now at the feast Pilate used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had

[1] Matt. xxvii, 12.
[2] Luke xxiii, 5.
[3] Mark xv, 6.

[a] R. V. marg., Or, *Thou sayest* it, *because I am a king.* [b] R. V. marg., Gr. *sign.*

committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them.

[1] Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" Again before Pilate.

For he knew that for envy they had delivered him up.

And while he was sitting on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him."

Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. And they [2] cried out all together, saying, "Away with this man, and release unto us Barabbas!"

[3] So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it."

And all the people answered and said, "His blood be on us, and on our children." The sentence.

Then released he unto them Barabbas; but Jesus he scourged.

Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and smote him on the head. The crown of thorns.

[4] And Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him!"

[1] Matt. xxvii, 17. [2] Luke xxiii, 18. [3] Matt. xxvii, 24. [4] John xix, 4.

Pilate saith unto them, "Take him yourselves, and crucify him; for I find no crime in him."

The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, "Whence art thou?"

But Jesus gave him no answer.

Pilate therefore saith unto him, "Speakest thou not unto me? Knowest thou not that I have [a] power to release thee, and have [a] power to crucify thee?"

Jesus answered him, "Thou wouldest have no [a] power against me, except it were given thee from above; therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him; but the Jews cried out, saying, "If thou release this man, thou art not Cæsar's friend. Every one that maketh himself a king speaketh against Cæsar."

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the passover; about the sixth hour. And he saith unto the Jews, "Behold, your King!"

They therefore cried out, "Away with him, away with him, crucify him."

The tumult. Pilate saith unto them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Cæsar."

Then, therefore he delivered him unto them to be crucified.

[a] R. V. marg., Or, *authority*.

CHAPTER XXI.

CRUCIFIXION OF JESUS: THE PENITENT THIEF; DEATH AND BURIAL OF JESUS: THE SEPULCHER SEALED.

[1] THEN the soldiers of the governor took Jesus and put on him his garments, and led him away to crucify him. [2] And there were also two others, malefactors, led with him to be put to death.

[3] They took Jesus therefore; and he went out, bearing the cross for himself. [4] And as they came out, they found a man of Cyrene, Simon by name; him they compelled to go with them, that he might bear his cross. And when they were come unto a place called Golgotha, that is to say, "The place of a skull," they gave him wine to drink mingled with gall; and when he had tasted it, he would not drink.

Bearing the cross.

[5] And they crucified him, and the malefactors, one on the right hand and the other on the left.

The crucifixion.

And Jesus said, "Father, forgive them; for they know not what they do."

[6] The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the [a] coat. Now the [a] coat was without seam, woven from the top throughout. They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be." That the scripture might be fulfilled, which saith,

Parting Jesus' garments.

"They parted my garments among them,
And upon my vesture did they cast lots."

[7] And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING

[1] Matt. xxvii, 27.
[2] Luke xxiii, 32.
[3] John xix, 17.
[4] Matt. xxvii, 32.
[5] Luke xxiii, 33.
[6] John xix, 23.
[7] John xix, 19.

[a] R. V. marg., Or, *tunic*.

OF THE JEWS. This title therefore read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek.

The superscription.

The chief priests of the Jews therefore said to Pilate, "Write not, 'The King of the Jews;' but, that he said, 'I am King of the Jews.'"

Pilate answered, "What I have written I have written."

[1] But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold, thy mother!" And from that hour the disciple took her unto his own home. [a]

Jesus' mother.

[2] And they that passed by railed on him, wagging their heads, and saying, "Ha! thou that destroyest the [b] temple, and buildest it in three days, save thyself, and come down from the cross." In like manner also the chief priests mocking him among themselves with the scribes said, "He saved others; [c] himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe."

[3] And one of the malefactors which were hanging railed on him, saying, "Art not thou the Christ? Save thyself and us."

The penitent thief.

But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss."

And he said, "Jesus, remember me when thou comest [d] in thy kingdom."

And he said unto him, "Verily I say unto thee, today shalt thou be with me in Paradise."

[1] John xix, 25.
[2] Mark xv, 29.
[3] Luke xxiii, 39.

[a] John's mother was probably Mary's sister. [b] R. V. marg., Or, *sanctuary*. [c] R. V. marg., Or, *can he not save himself?* [d] R. V. marg., Some ancient authorities read, *into thy kingdom*.

[1] Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" Darkness.

And some of them that stood there, when they heard it, said, "This man calleth Elijah."

[2] Jesus saith, "I thirst."

[3] And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, "Let be; let us see whether Elijah cometh to save him."

And Jesus cried again with a loud voice, "[4] Father, into thy hands I commend my spirit," [5] and yielded up his spirit. Jesus' death.

And the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God." [6] And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

[7] And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. The women.

[8] The Jews therefore, because it was the preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which

[1] Matt. xxvii, 45.
[2] John xix, 28.
[3] Matt. xxvii, 48.
[4] Luke xxiii, 46.
[5] Matt. xxvii, 50.
[6] Luke xxiii, 48.
[7] Matt. xxvii, 55.
[8] John xix, 31.

was crucified with him; but when they came to Jesus,
The pierced side.
and saw that he was dead already, they brake not his legs; howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken." And another scripture saith, "They shall look on him whom they pierced."

[1] And behold, a man named Joseph, who was a councilor, a good man and a righteous, [2] a disciple of Jesus, but secretly for fear of the Jews, [3] (he had not consented to their counsel and deed), [4] who was looking for the
Joseph begs Jesus' body.
kingdom of God; [5] this man went [6] boldly to Pilate, and asked for the body of Jesus. And Pilate marveled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

[7] And there came also Nicodemus, he who at the first
Nicodemus helps.
came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden Joseph's [8] own new tomb, [9] wherein was never man yet laid. There then because of the Jews' preparation (for the tomb was nigh at hand) they laid Jesus. [10] And they rolled a great stone to the door of the tomb, and departed.

[11] And it was the day of the preparation, and the sab-
The sad sabbath.
bath drew on. And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

[1] Luke xxiii, 50.
[2] John xix, 38.
[3] Luke xxiii, 51.
[4] Mark xv, 43.
[5] Luke xxiii, 52.
[6] Mark xv, 43.
[7] John xix, 39.
[8] Matt. xxvii, 60.
[9] John xix, 41.
[10] Matt xxvii, 60.
[11] Luke xxiii 54.

And on the sabbath they rested according to the commandment.

[1] Now on the [a] morrow, which is the day after the preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I rise again.' Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead;' and the last error will be worse than the first."

The sepulcher sealed.

Pilate said unto them, "[b] Ye have a guard; go your way, make it as sure as ye can."

So they went, and made the sepulcher sure, sealing the stone, the guard being with them.

[1] Matt. xxvii, 62.

[a] Sunday, April 9.
[b] R. V. marg., Or, *Take a guard.*

CHAPTER XXII.

JESUS' RESURRECTION: JESUS' APPEARANCES: THE GREAT COMMISSION: THE ASCENSION.

NOW late on the sabbath day, as it began to dawn toward the first day of the week, behold, there
The stone rolled away. was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men.

[1] And very early on the first day of the week, [2] Mary Magdelene and the other Mary [3] bought spices, that they might come and anoint him. And they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" And looking up, they see that the stone is rolled back; for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

And he saith unto them, "Be not amazed; ye seek
Jesus risen. Jesus, the Nazarene, which hath been crucified. He is risen; he is not here; behold, the place where they laid him! But go, tell his disciples and Peter, he goeth before you into Galilee; there shall ye see him, as he said unto you."

And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

Mary Magdelene [4] runneth therefore, and cometh
Mary's story. to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

[1] Mark xvi, 2. [2] Matt. xxviii, 1. [3] Mark xvi, 1. [4] John xx, 2.

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

Peter and John at the tomb.

But Mary was standing without at the tomb weeping. So, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?"

Jesus and Mary.

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary!"

She turneth herself, and saith unto him in Hebrew, "Rabboni!" which is to say, "Master!"

Jesus saith to her, "Touch me not, for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."

Mary Magdalene cometh and telleth the disciples, [1] as they mourned and wept, "[2] I have seen the Lord;" and how that he had said these things unto her. [3] And these

[1] Mark xvi, 10. [2] John xx, 18. [3] Luke xxiv, 11.

words appeared in their sight as idle talk, and they disbelieved them.

[1] Now behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, "Say ye, 'His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and rid you of care."

The guard bribed.

So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

[2] And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What communications are these that ye have one with another, as ye walk?"

On the way to Emmaus.

And they stood still, looking sad.

And one of them, named Cleopas, answering said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"

And he said unto them, "What things?"

And they said unto him, "The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen

[1] Matt. xxviii, 11. [2] Luke xxiv, 13.

a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said; but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory?"

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going; and he made as though he would go further. And they constrained him, saying, "Abide with us; for it is toward evening, and the day is now far spent."

And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" Burning hearts.

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

[1] When therefore it was evening, on [a] that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, "Peace be unto you."

[2] But they were terrified and affrighted, and supposed that they beheld a spirit.

Jesus and the disciples.

And he said unto them, "Why are ye troubled, and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I

[1] John xx, 19. [2] Luke xxiv, 37. [a] Sunday, April 9.

myself. Handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

And when he had said this, he showed them his hands and his feet.

And while they still disbelieved for joy, and wondered, he said unto them, "Have ye here anything to eat?"

And they gave him a piece of a broiled fish.[a] And he took it, and did eat before them.

[1] The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, "Peace be unto you; as the Father hath sent me, even so send I you."

And when he had said this, he breathed on them, and saith unto them, "Receive ye the [b]Holy Ghost. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

But Thomas, one of the twelve, called [c]Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord."

But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

[d] And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Jesus and Thomas.

Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing."

Thomas answered and said unto him, "My Lord and my God!"

Jesus saith unto him, "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but

[1] John xx, 20.

[a] Many ancient authorities add, *and a honeycomb.* [b] R.V. marg., Or, *Holy Spirit.* [c] R.V. marg., That is, *Twin.* [d] Sunday, April 16.

these are written, that ye may believe that Jesus is the Christ, the son of God; and that believing ye may have life in his name.

[1] After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, "I go a fishing."

They say unto him, "We also come with thee."

They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, "Children, have ye aught to eat?"

Jesus eating with the disciples.

They answered him, "No."

And he said unto them, "Cast the net on the right side of the boat, and ye shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent.

Jesus saith unto them, "Come and break your fast."

And none of the disciples durst inquire of him, "Who art thou?" knowing that it was the Lord.

Jesus cometh, and taketh the bread, and giveth them,

[1] John xxi, 1.

and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, [a] lovest thou me more than these?"

He saith unto him, "Yea, Lord, thou knowest that I [b] love thee."

He saith unto him, "Feed my lambs."

He saith to him again a second time, "Simon, son of John, [a] lovest thou me?"

Jesus and Peter. He saith unto him, "Yea, Lord; thou knowest that I [b] love thee."

He saith unto him, "Tend my sheep."

He saith unto him the third time, "Simon, son of John, [b] lovest thou me?"

Peter was grieved because he said unto him the third time, "[b] Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, "Lord, who is he that betrayeth thee?"

Peter therefore seeing him saith to Jesus, "Lord, and what shall this man do?"

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not

[a], [b] R. V. marg., *Love* in these places represents two different Greek words.

unto him, that he should not die; but, "If I will that he tarry till I come, what is that to thee?"

[1] But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, [2] above five hundred brethren at once, [3] they worshiped him; but some doubted.

And Jesus came to them and spake unto them, saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you [a] alway, even unto [b] the end of the world." The great commission.

[4] And he said unto them, "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

Then opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance [c] and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high."

And he led them out until they were over against Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, blessing God. The ascension.

[1] Matt. xxviii, 16.
[2] 1 Cor. xv, 6.
[3] Matt. xxviii, 17.
[4] Luke xxiv, 44.

[a] R. V. marg., Gr. *all the days.*
[b] R. V. marg., Or, *the consummation of the age.*
[c] R. V. marg., Some ancient authorities read, *unto.*

THE

ACTS OF THE APOSTLES.[a]

CHAPTER I.

THE ASCENSION OF CHRIST: THE DESCENT OF THE HOLY SPIRIT: A GREAT REVIVAL: THE CHURCH ORGANIZED.

THE [b] former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the [c] Holy Ghost unto the apostles whom he had chosen; to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God. And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, "which," said he, "ye heard from me; for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Introduction.

Last words of Jesus.

They therefore, when they were come together, asked him, saying, "Lord, dost thou at this time restore the kingdom to Israel?"

And he said unto them, "It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

[a] Written about A. D. 63. [b] The gospel by Luke. See Luke i, 1-4.
[c] R. V. marg., Or, *Holy Spirit*, and so throughout this book.

And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Promise of return.

Then returned they unto Jerusalem from mount Olivet. They went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the [a]son of James. These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren. The waiting and praying.

And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), "Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry. For it is written in the book of Psalms,

"'His office let another take.'

"Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection." Filling Judas' place.

And they put forward two, Joseph and Matthias. And they prayed and said, "Thou, Lord, which knowest the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away.

[a] R. V. marg., Or, *brother*.

And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The baptism of the Holy Spirit.

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marveled, saying, "Behold, are not all these which speak Galilæans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God."

And they were all amazed, and were perplexed, saying one to another, "What meaneth this?" But others mocking said, "They are filled with new wine."

Peter's first sermon.

But Peter, standing up with the eleven, lifted up his voice and spake forth unto them, saying,

"Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel:

"'"And it shall be in the last days," saith God,
"[a] I will pour forth of my Spirit upon all flesh;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;

[a] Joel ii, 28, 29.

Yea, and on my servants and on my handmaidens
in those days
Will I pour forth of my Spirit; and they shall
prophesy."'

"Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, by the hand of lawless men ye did crucify and slay; whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it.

"For David saith concerning him,

"'I beheld the Lord always before my face;
For he is on my right hand, that I should not be
moved;
Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope;
Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life;
Thou shalt make me full of gladness [a] with thy
countenance.'

"Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. But being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ; that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear.

"For David ascended not into the heavens; but he saith himself,

"'The Lord said unto my Lord, "Sit thou on my
right hand,
Till I make thine enemies the footstool of thy feet."'

[a] R. V. marg., Or, *in thy presence.*

"Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, "Brethren, what shall we do?"

And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." And with many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation." Then they that received his word were baptized; and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

The great ingathering.

And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

The Pentecostal Church.

CHAPTER II.

LAME MAN HEALED AND THE GOSPEL PREACHED: PERSECUTION OVERRULED: THE CHURCH PROSPEROUS.

NOW Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. The lame man healed.

And Peter, fastening his eyes upon him, with John, said, "Look on us."

And he gave heed unto them, expecting to receive something from them.

But Peter said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

And he took him by the right hand, and raised him up; and immediately his feet and his ankle bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God; and they took knowledge of him that it was he which sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people:

"Ye men of Israel, why marvel ye at this man; or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God

of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied, when Pilate had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know; yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Moses indeed said, 'A prophet shall the Lord God raise up unto you from among your brethren, [a] like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.' Yea and all the prophets from Samuel, and them that followed after, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, 'And in thy seed shall all the families of the earth be blessed.' Unto you first God, having raised up his Servant, sent him to bless you, in turning away everyone from your iniquities."

Peter's second sermon.

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid

Peter and John in prison.

[a] R. V. marg., Or, *as* he raised up *me*.

hands on them, and put them in ward unto the morrow; for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and many of the kindred of the high priest. And when they had set them in the midst, they inquired, "By what power or in what name, have ye done this?"

Before the Jewish authorities.

Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it.

But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? For that indeed a notable [a] miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name."

And they called them, and charged them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them,

[a] R. V. marg., Gr. *sign*.

"Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard."

And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old on whom this [a] miracle of healing was wrought.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.

A church prayer meeting.

And they, when they heard it, lifted up their voice to God with one accord, and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is; who by the Holy Ghost, by the mouth of our father David thy servant, didst say,

"'Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [b] Anointed."

"For of a truth in this city against thy holy [c] Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings; and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy [c] Servant Jesus."

And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and soul; and not one of them said that aught of

[a] R. V. marg., Gr. *sign.* [b] R. V. marg., Gr. *Christ.* [c] R. V. marg., Or, *Child.*

the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as anyone had need.

Church unity.

And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [a] exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

Barnabas' generosity.

[a] R. V. marg., Or, *consolation*.

CHAPTER III.

ANANIAS AND SAPPHIRA: RAPID GROWTH OF THE CHURCH: PERSECUTION OF THE APOSTLES: APPOINTMENT OF DEACONS.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, and brought a certain part, and laid it at the apostles' feet.

Ananias and Sapphira.

But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did it not remain thine own? And after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men, but unto God."

And Ananias hearing these words fell down and gave up the ghost; and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, "Tell me whether ye sold the land for so much."

And she said, "Yea, for so much."

But Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out."

And she fell down immediately at his feet, and gave up the ghost; and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

And by the hands of the apostles were many signs

and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them; howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits; and they were healed every one.

Many miracles.

But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles, and put them in public ward. But an angel of the Lord by night opened the prison doors, and brought them out, and said, "Go ye, and stand and speak in the temple to the people all the words of this Life." And they entered into the temple about daybreak, and taught.

Persecution.

But the high priest, and they that were with him, called the council together, and all the senate of the children of Israel, and sent to the prison house to have them brought. But the officers that came found them not in the prison; and they returned, and told, saying, "The prison house we found shut in all safety, and the keepers standing at the doors; but when we had opened, we found no man within."

Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told them, "Behold, the men whom ye put in the prison are in the temple standing and teaching the people."

Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned. And when they had brought them, they set them before the council.

And the high priest asked them, saying, "We straitly charged you not to teach in this name; and behold, ye

have filled Jerusalem with your teaching, and intend to bring this man's blood upon us."

But Peter and the apostles answered and said, "We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him."

But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, "Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were dispersed, and came to naught. After this man rose up Judas of Galilee in the days of the enrollment, and drew away some of the people after him; he also perished; and all, as many as obeyed him, were scattered abroad. And now, refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

Caution of Gamaliel.

And to him they agreed; and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

[a] Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [b] Grecian

[a] About A. D. 36. [b] R. V. marg., Gr. *Hellenists.*

Jews against the Hebrews, because their widows were neglected in the daily ministration.

Appointment of deacons.

And the twelve called the multitude of the disciples unto them, and said, "It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer and in the ministry of the word."

And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

CHAPTER IV.

STEPHEN ARRAIGNED; DEFENDING HIMSELF; MARTYRED: THE CHURCH PERSECUTED.

AND Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, which said, "We have heard him speak blasphemous words against Moses, and against God." And they stirred up the people, and the elders, and the scribes, and came upon him, and seized, and brought him into the council, and set up false witnesses, which said, "This man ceaseth not to speak words against this holy place, and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

Stephen arraigned.

And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, "Are these things so?"

And Stephen said:

"Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, 'Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.' Then came he out of the land of the Chaldeans, and dwelt in Haran; and from thence, when his father was dead, God removed him into this land, wherein ye now dwell. And Abraham begat Isaac, and Isaac begat Jacob, and Jacob the twelve patriarchs. And the patriarchs, moved with jealousy against Joseph, sold him into Egypt; and God was with him, and delivered him out of all his afflictions, and made him governor over

Stephen's defense.

Egypt. And Joseph called to him Jacob his father, and all his kindred. And Jacob went down into Egypt; and he died, himself, and our fathers. But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, which knew not Joseph. The same evil entreated our fathers, that they should cast out their babes to the end they might not live. At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house; and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian; and he supposed that his brethren understood how that God by his hand was giving them deliverance; but they understood not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, 'Sirs, ye are brethren; why do ye wrong one to another?' But he that did his neighbor wrong thrust him away, saying, 'Who made thee a ruler and a judge over us? Wouldest thou kill me, as thou killedst the Egyptian yesterday?' And Moses fled at this saying, and became a sojourner in the land of Midian. And when forty years were fulfilled, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. And there came a voice of the Lord, 'I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob.' And Moses trembled, and durst not behold. And the Lord said unto him, 'Loose the shoes from thy feet; for the place whereon thou standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them; and now come, I will send thee into Egypt.' This Moses whom they refused, saying, 'Who made thee a ruler and a judge?' him hath God

sent to be both a ruler and a deliverer with the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, 'A prophet shall God raise up unto you from among your brethren, like unto me.' This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers; who received living oracles to give unto us; to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, 'Make us gods which shall go before us; for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him.' Our fathers had the tabernacle of the testimony in the wilderness. Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, unto the days of David; who found favor in the sight of God, and asked to find a habitation for the God of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet,

"'"The heaven is my throne,
And the earth the footstool of my feet;
What manner of house will ye build me?" saith the Lord;
"Or what is the place of my rest?
Did not my hand make all these things?"'

"[a] Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not."

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stead-

[a] Stephen doubtless saw indications of obduracy.

fastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, "Lord Jesus, receive my spirit!" And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he [a] fell asleep.

Stephen's martyrdom.

And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

Great persecution.

And devout men buried Stephen, and made great lamentation over him.

But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

[a] About A. D. 37.

CHAPTER V.

THE GOSPEL IN SAMARIA: PHILIP AND THE ETHIOPIAN.

THEY therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice; and many that were palsied, and that were lame, were healed. And there was much joy in that city.

The Gospel in Samaria.

But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, "This man is that power of God which is called Great." And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Simon the sorcerer.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Now when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost."

But Peter said unto him, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter; for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity."

And Simon answered and said, "Pray ye for me to the Lord, that none of the things which ye have spoken come upon me."

They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza; the same is desert."

Philip and the Ethiopian.

And he arose and went; and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning, sitting in his chariot, and reading the prophet Isaiah.

And the Spirit said unto Philip, "Go near, and join thyself to this chariot."

And Philip ran to him, and heard him reading, and said, "Understandest thou what thou readest?"

And he said, "How can I, except some one shall guide me?" And he besought Philip to come up and sit with him.

Now the place of the Scripture which he was reading was this,

"He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth;

In his humiliation his judgment was taken away;
His generation who shall declare?
For his life is taken from the earth."

And the eunuch said, "I pray thee, of whom speaketh the prophet this? Of himself, or of some other?"

And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

And as they went on the way, they came unto a certain water; and the eunuch saith, "Behold, here is water; what doth hinder me to be baptized?" [a]

And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him.

And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus; and passing through he preached the gospel to all the cities, till he came to Cæsarea.

[a] Some ancient authorities insert, wholly or in part, ver. 37. *And Philip said, "If thou believest with all thy heart thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God."*

CHAPTER VI.

CONVERSION OF SAUL: HIS EARLY MINISTRY.

BUT Saul, yet breathing threatening and slaughter against the disciples of the Lord, [a] went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. Saul's conversion.

And as he journeyed, it came to pass that he drew nigh unto Damascus; and suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

And he said, "I am Jesus whom thou persecutest; but rise, and enter into the city, and it shall be told thee what thou must do."

And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus; and the Lord said unto him in a vision, "Ananias."

And he said, "Behold, I am here, Lord."

And the Lord said unto him, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus. For behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. He is a chosen vessel unto me, to bear my name before Gentiles and kings, and the children of

[a] Probably about A. D. 37.

Israel. I will show him how many things he must suffer for my name's sake."

And Ananias departed, and entered into the house; and laying his hands on him said, "Brother Saul, the Lord, even Jesus hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost."

And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the son of God. And all that heard him were amazed, and said, "Is not this he that in Jerusalem made havoc of them which called on this name? And he had come hither for this intent, that he might bring them bound before the chief priests." But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

Saul with the disciples.

And when many days were fulfilled, the Jews took counsel together to kill him; but their plot became known to Saul. And they watched the gates also day and night that they might kill him; but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples; and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and declared to the apostles how he had seen the Lord in the way, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord. And he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they sent him forth to Tarsus.

So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.

CHAPTER VII.

PETER ITINERATING; CARRYING THE GOSPEL TO CORNELIUS AND THE GENTILES.

AND it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. And Peter said unto him, "Æneas, Jesus Christ healeth thee; arise, and make thy bed."

Peter at Lydda and Joppa.

And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [a] Dorcas. This woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died. And when they had washed her, they laid her in an upper chamber.

Tabitha.

And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, "Delay not to come on unto us."

And Peter arose and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, "Tabitha, arise."

And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

[a] R. V. marg., Or, *Gazelle.*

And it became known throughout all Joppa; and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, "Cornelius!"

Cornelius receiving the Gospel.

And he, fastening his eyes upon him, and being affrighted, said, "What is it, Lord?"

And he said unto him, "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter; he lodgeth with one Simon a tanner, whose house is by the seaside."

And when the angel that spake unto him was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour; and he became hungry, and desired to eat. But while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth; wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.

And there came a voice, "Rise, Peter; kill and eat."

But Peter said, "Not so, Lord; for I have never eaten anything that is common and unclean."

And a voice came unto him again the second time, "What God hath cleansed, make not thou common."

And this was done thrice; and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry

for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. Arise, and get thee down, and go with them, nothing doubting; for I have sent them."

And Peter went down to the men, and said, "Behold, I am he whom ye seek; what is the cause wherefore ye are come?"

And they said, "Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, to hear words from thee."

So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And they entered into Cæsarea.

And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when Peter entered, Cornelius met him, and fell down at his feet, and worshiped him. But Peter raised him up, saying, "Stand up; I myself also am a man."

And as he talked with him, he went in, and findeth many come together; and he said unto them, "Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean; wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me."

And Cornelius said, "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the seaside.' Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord."

And Peter opened his mouth, and said:

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all), that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name everyone that believeth on him shall receive remission of sins."

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Then answered Peter, "Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of Jesus Christ.

Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

But Peter began, and expounded the matter unto them in order, saying, "The Spirit bade me go. And these six brethren also accompanied me; and we entered into the man's house. And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.' If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" Peter's explanation.

And when they heard these things, they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

CHAPTER VIII.

THE GOSPEL AT ANTIOCH: MARTYRDOM OF JAMES: IMPRISONMENT AND RELEASE OF PETER: DEATH OF HEROD.

The Gospel at Antioch.

THEY therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number that believed turned unto the Lord.

And the report concerning them came to the ears of the church which was in Jerusalem; and they sent forth Barnabas as far as Antioch; who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.

And he went forth to Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

A collection for the mother church.

Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world; which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the

brethren that dwelt in Judæa; which also they did, sending it to the elders by the hand of Barnabas and Saul.

[a] Now about that time [b] Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison; but prayer was made earnestly of the church unto God for him.

Death of James—Peter in prison.

And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side, and awoke him, saying, "Rise up quickly." And his chains fell off.

Released by an angel.

And the angel said unto him, "Gird thyself, and bind on thy sandals. Cast thy garment about thee, and follow me."

And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord; and they went out, and passed on through one street; and straightway the angel departed from him.

And when Peter was come to himself, he said, "Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

And he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened

[a] A. D. 43. [b] Grandson of Herod the Great.

not the gate for joy, but ran in, and told that Peter stood before the gate.

And they said unto her, "Thou art mad." But she confidently affirmed that it was even so.

And they said, "It is his angel."

But Peter continued knocking; and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, "Tell these things unto James, and to the brethren." And he departed, and went to another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

Death of Herod.

And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. And the people shouted, saying, "The voice of a god, and not of a man." And immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and [a] gave up the ghost.

But the word of God grew and multiplied.

[a] A. D. 44. Well fixed in secular history.

CHAPTER IX.

PAUL'S FIRST MISSIONARY JOURNEY.

AND Barnabas and Saul returned [a] from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

Call of Barnabas and Saul as missionaries.

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Then, when they had fasted and prayed and laid their hands on them, they sent them away.

The missionaries in Cyprus.

[b] So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John as their attendant.

And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him, and said, "O full of all guile and all villainy, thou enemy of all righteousness,

[a] R. V. marg., Many ancient authorities read, *to Jerusalem*. [b] The first missionary journey was A. D. 45–49.

wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia; and John departed from them and returned to Jerusalem. But they, passing through Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.

At Antioch in Asia Minor. Paul's sermon.

And after the reading of the law and the prophets the rulers of the synagogue sent unto them saying, "Brethren, if ye have any word of exhortation for the people, say on."

And Paul stood up, and beckoning with the hand, said, "Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years; and after these things he gave them judges until Samuel the prophet. And afterward they asked for a king; and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, 'I have found David the son of Jesse, a man after my heart, who shall do all my will.' Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, 'What suppose ye that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not

worthy to unloose.' Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, 'Thou art my Son, this day have I begotten thee.' And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken in another psalm, 'Thou wilt not give thy Holy One to see corruption.' For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken in the prophets:

"'Behold, ye despisers, and wonder, and [a]perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.'"

And as they went out, they besought that these words might be spoken to them the next sabbath.

Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

[a] R. V. marg., Or, *vanish away.*

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and [a] blasphemed. And Paul and Barnabas spake out boldly, and said, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying:

"'I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.'"

And as the Gentiles heard this, they were glad, and glorified the word of God; and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region.

But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

In Iconium.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands.

But the multitude of the city was divided; and part held with the Jews and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra, and Derbe, and the region round about; and there they preached the gospel.

[a] R. V. marg., Or, *railed.*

And at Lystra there sat a certain man, impotent in his feet, a cripple, who never had walked. The same heard Paul speaking; who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, "Stand upright on thy feet." At Lystra—A cripple healed.

And he leaped up and walked.

And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men." And they called Barnabas, [a] Jupiter; and Paul, [b] Mercury, because he was the chief speaker. And the priest of [a] Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, "Sirs, why do ye these things? We also are men of like [c] passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is; who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." And with these sayings scarce restrained they the multitudes from doing sacrifice unto them. Adulation.

But there came Jews thither from Antioch and Iconium; and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city; and on the morrow he went forth with Barnabas to Derbe. Persecution.

And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, The return journey.

[a] R. V. marg., Gr. *Zeus.* [b] R. V. marg., Gr. *Hermes.* [c] R. V. marg., Or, *nature.*

confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

CHAPTER X.

THE COUNCIL AT JERUSALEM.

AND certain men came down from Judæa and taught the brethren, saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved."

And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

A grave question.

But there rose up certain of the sect of the Pharisees who believed, saying, "It is needful to circumcise them, and to charge them to keep the law of Moses."

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said,

"Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying,

James' deciding speech.

"Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

> "'"After these things I will return,
> And I will build again the tabernacle of David, which is fallen;
> And I will build again the ruins thereof,
> And I will set it up;
> That the residue of men may seek after the Lord,
> And all the Gentiles, upon whom my name is called."'

Wherefore my judgment is, that we trouble not them which from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood."

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren; and they wrote thus by them,

The circular letter.

"The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater

burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well."

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the [a] consolation. And Judas and Silas, being themselves also prophets, [b] exhorted the brethren with many words, and confirmed them. And after they had spent sometime there, they were dismissed in peace from the brethren unto those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

[a] R. V. marg., Or, *exhortation.* [b] R. V. marg., Or, *comforted.*

CHAPTER XI.

PAUL'S SECOND MISSIONARY JOURNEY, AS FAR AS TO CORINTH.

AND after some days Paul said unto Barnabas, "Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare."

And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and [a] went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra; and be-
At Lystra—Timothy. hold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts; for they all knew that his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem.

So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to

[a] Paul's second missionary journey was A. D. 50–54.

speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us."

And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days.

At Philippi —Lydia.

And on the sabbath day we went forth without the gate by a riverside, where we supposed there was a place of prayer; and we sat down and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid having [a] a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, "These men are servants of the Most High God, which proclaim unto you the way of salvation." And this she did for many days.

But Paul, being sore troubled, turned and said to the spirit, "I charge thee in the name of Jesus Christ to come out of her."

And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the market place before the rulers,

[a] R. V. marg., Gr. *a spirit, a Python.*

and when they had brought them unto the [a] magistrates, they said, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans."

Paul and Silas in prison.

And the multitude rose up together against them; and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened; and everyone's bands were loosed.

The earthquake—The jailer converted.

And the jailer being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

But Paul cried with a loud voice, saying, "Do thyself no harm; for we are all here."

And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?"

And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." And they spake the word of the Lord unto him, with all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day the magistrates sent the [b] sergeants, saying, "Let those men go."

And the jailer reported the words to Paul, saying, "The magistrates have sent to let you go; now therefore come forth, and go in peace."

[a] R. V. marg., Gr. *prætors*. [b] R. V. marg., Gr. *lictors*.

But Paul said unto them, "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay, verily; let them come themselves and bring us out."

And the sergeants reported these words unto the magistrates; and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging, that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, "whom," said he, "I proclaim unto you, is the Christ."

At Thessalonica—Persecution.

And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, "These that have turned the world upside down are come hither also; whom Jason hath received; and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go. And the brethren immediately sent Paul and Silas by night unto Berea; who when they were come thither went into the synagogue of the Jews.

At Berea.

Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures

daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes.

And then immediately the brethren sent forth Paul to go as far as to the sea; and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens; and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the market place every day, with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, "What would this babbler say?" others, "He seemeth to be a setter forth of strange [a] gods;" because he preached Jesus and the resurrection.

And they took hold on him, and brought him unto [b] the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears; we would know therefore what these things mean."

(Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.)

And Paul stood in the midst of the Areopagus, and said,

Preaching on Mars' Hill.

"Ye men of Athens, in all things I perceive that ye are somewhat [c] superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, [d] TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being

[a] R.V. marg., Or, *demons*. [b] R.V. marg., Or, *the hill of Mars*. [c] R.V. marg., Or, *religious*. [d] R.V. marg., Or, *TO THE UNKNOWN GOD*.

Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us; for in him we live, and move, and have our being; as certain even of your own poets have said,

"'[a] For we are also his offspring.'

Being then the offspring of God, we ought not to think that [b] the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day, in which he will judge the world in righteousness by [c] the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear thee concerning this yet again." Thus Paul went out from among them. But certain men clave unto him, and believed; among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Paul at Corinth—Working at his trade.

After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent makers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to

[a] Found in the Hymn of Cleanthes. Also used by Aratus. [b] R. V. marg., Or, *that which is divine.* [c] R. V. marg., Or, *a man.*

the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles."

And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

And the Lord said unto Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city."

And he dwelt there a year and six months, teaching the word of God among them.

FROM THE FIRST EPISTLE OF PAUL TO THE

[a] THESSALONIANS.

CHAPTER I.

LOVING WORDS: COMFORT CONCERNING THOSE ASLEEP.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace to you and peace. Greeting—Thanksgiving.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ. Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much [b] assurance; and ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the [c] Holy Ghost. So that from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything. For they themselves report how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come.

For yourselves, brethren, know our entering in unto you, that it hath not been found vain; but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict, not as pleasing men, but God which proveth our hearts. Personal words.

[a] Written from Corinth, A. D. 53. [b] R. V. marg., Or, *fullness*. [c] R. V. marg., Or, *Holy Spirit*.

For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have [a] been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children. Even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labor and travail; working night and day, that we might not burden any of you, we preached unto you the gospel of God.

But we, brethren, being bereaved of you for a short season, in presence, not in heart, endeavored the more exceedingly to see your face with great desire; because we would fain have come unto you, I Paul once and again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? Ye are our glory and our joy.

Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you [b] beforehand that we are to suffer affliction. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain.

Timothy's mission.

But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also to see you; for this cause, brethren, we were comforted over you in all our distress and affliction; for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly

[a] R. V. marg., Or, *claimed honor*. [b] R. V. marg., Or, *plainly*.

that we may see your face, and may perfect that which is lacking in your faith?

Now may our God and Father himself, and our Lord Jesus, direct our way unto you; and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may stablish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

Exhortations.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For this is the will of God, even your sanctification.

But concerning love of the brethren ye have no need that one write unto you; for ye yourselves are taught of God to love one another. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep [a] in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Comfort concerning those "asleep."

The coming Lord.

But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For

[a] R. V. marg., Gr. *through*, Or, *will God through Jesus.*

yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief; for ye are all sons of light, and sons of the day.

But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we [a] wake or sleep, we should live together with him. Wherefore [b] exhort one another, and build each other up, even as also ye do.

Admonitions.

But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all. See that none render unto anyone evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus to youward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every [c] form of evil.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the [d] coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

Brethren, pray for us.

Salute all the brethren with a holy kiss. I adjure you by the Lord, that this epistle be read unto all the brethren.

Benediction.

The grace of our Lord Jesus Christ be with you.

[a] R. V. marg., Or, *watch*. [b] R. V. marg., Or, *comfort*. [c] R. V. marg., Or, *appearance*. [d] R. V. marg., Gr. *presence*.

FROM THE SECOND EPISTLE OF PAUL TO THE

THESSALONIANS.

CHAPTER I.

ADMONITIONS TO ORDER AND PATIENCE.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise; for it will not be, except the falling away come first. Remember ye not, that, when I was yet with you, I told you these things? So then, brethren, stand fast, and hold the traditions which ye were taught, by word or epistle of ours.

Mistakes corrected—Disorders rebuked.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. For even when we were with you, this we commanded you, "If any will not work, neither let him eat." For we hear of some that walk among you disorderly. Now such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in welldoing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him.

Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. The salutation of me Paul with mine own hand, which is the token in every epistle; so I write. The grace of our Lord Jesus Christ be with you all.

Autographic authentification—Benediction.

THE ACTS.

(*Continued.*)

CHAPTER XII.

PAUL'S SECOND MISSIONARY JOURNEY—CONCLUDED.

BUT when [a] Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment seat, saying, "This man persuadeth men to worship God contrary to the law."

But when Paul was about to open his mouth, Gallio said unto the Jews, "If indeed it were a matter of wrong or of wicked villainy, O ye Jews, reason would that I should bear with you; but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters."

And he drave them from the judgment seat.

Riots—Paul's return to Antioch.

And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of these things.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ, for he had a vow. And they came to Ephesus, and he left them there; but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, "I will return again unto you, if God will," he set sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch.

[a] Gallio was a brother of Seneca, the Roman philosopher.

CHAPTER XIII.

PAUL'S THIRD MISSIONARY JOURNEY, AS FAR AS TO EPHESUS.

AND having spent some time at Antioch, Paul [a] departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

Apollos—Priscilla and Aquila.

Now a certain Jew named Apollos, an Alexandrian by race, [b] a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John; and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him; and when he was come, he helped them much which had believed through grace; for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.

Paul at Ephesus.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples; and he said unto them, "Did ye receive the Holy Ghost when ye believed?"

And they said unto him, "Nay, we did not so much as hear whether [c] the Holy Ghost was given."

And he said, "Into what then were ye baptized?"

And they said, "Into John's baptism."

And Paul said, "John baptized with the baptism of repentance, saying unto the people, that they should

[a] Paul's third missionary journey was A. D. 54–58. [b] R. V. marg., Or, *an eloquent man.* [c] R. V. marg., Or, *there is a Holy Ghost.*

believe on him which should come after him, that is, on Jesus."

And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.

And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks.

FROM THE FIRST EPISTLE OF PAUL TO THE

[a]CORINTHIANS.

CHAPTER I.

INTRODUCTORY: WARNING, EXHORTATION, INSTRUCTION.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours. Grace to you and peace from God our Father and the Lord Jesus Christ.

Greeting—Thanksgiving.

I thank my God always concerning you, for the grace of God which was given you in Christ Jesus. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. The word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Against divisions.

For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the

The Gospel rests not on earthly wisdom.

[a] Written from Ephesus, A. D. 57.

things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are; that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption; that, according as it is written, "He that glorieth, let him glory in the Lord."

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able. For whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, "I am of Paul," and another, "I am of Apollos," are ye not men? What then is Apollos, and what is Paul? Ministers through whom ye believed. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

Nor on any man.

Now he that planteth and he that watereth are one; but each shall receive his own reward according to his own labor. For we are God's fellow-workers; ye are God's [a] husbandry, God's building.

According to the grace of God which was given unto me, as a wise master builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire.

All work tested.

[a] R. V. marg., Gr. *tilled land.*

Know ye not that ye are a [a] temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the [a] temple of God, him shall God destroy; for the [a] temple of God is holy, [b] which temple ye are.

The people of God his sanctuary.

Now [c] these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other. For what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory? Already are ye [d] filled, already ye are become rich, ye have reigned without us; yea and I would that ye [e] did reign, that we also might reign with you. For, I think, God hath set forth us the apostles last of all, as men doomed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil, working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things, even until now.

Personal words.

I write not these things to shame you, but to admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church.

Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which are

[a] R. V. marg., Or, *sanctuary*. [b] R. V. marg., Or, *and such are ye*. [c] See third paragraph preceding. [d] That is, in their own opinion. [e] That is, really and spiritually.

puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? Shall I come unto you with a rod, or in love and a spirit of meekness?

Exhortation to purity.

Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ; wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Concerning lawsuits.

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? And if the world is judged by you, are ye unworthy to judge the smallest matters? Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that your brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God?

Know ye not that your body is a [a] temple of the Holy Ghost which is in you, which ye have from God? And ye are not your own; for ye were bought with a price. Glorify God therefore in your body.

Concerning marriage.

Now concerning the things whereof ye wrote. The unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; else were your children unclean; but now are they holy. How knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife?

But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced

[a] R. V. marg., Or, *sanctuary*.

not; and those that buy, as though they possessed not; and those that use the world, as not [a] abusing it; for the fashion of this world passeth away.

Concerning meat offered to idols.

Now concerning [1] the eating of things sacrificed to idols, [2] we all have knowledge. Knowledge puffeth up, but love [b] edifieth. We know that no idol is anything in the world, and that there is no God but one. Howbeit in all men there is not that knowledge; but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend us to God; neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumblingblock to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

A foundation principle.

[3] What say I then? That a thing sacrificed to idols is anything, or that an idol is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to [c] devils, and not to God; and I would not that ye should have communion with [c] devils. Ye cannot drink the cup of the Lord, and the cup of [c] devils; ye cannot partake of the table of the Lord, and of the table of [c] devils.

All things are lawful; but all things are not expedient. All things are lawful; but all things [d] edify not. Let no man seek his own, but each his neighbor's good. Whatsoever is sold in the shambles, eat, asking no question for conscience' sake; for the earth is the Lord's, and the fullness thereof. If one of them that believe not biddeth

[1] 1 Cor. viii, 4.
[2] 1 Cor. viii, 1.
[3] 1 Cor. x, 19.

[a] R. V. marg., Or, *using it to the full.* [b] R. V. marg., Gr. *buildeth up.* [c] R. V. marg., Gr. *demons.* [d] R. V. marg., Gr. *build not up.*

you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, "This hath been offered in sacrifice," eat not, for his sake that showed it, and for conscience' sake; conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God; even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

CHAPTER II.

PERSONAL WORDS: VARIOUS TEACHINGS.

Concerning Paul's apostleship.

[1] Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord. My defense to them that examine me is this. Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? What soldier ever serveth at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? Or saith not the law also the same? For it is written in the law of Moses, "Thou shalt not muzzle the ox when he treadeth out the corn." Is it for the oxen that God careth, or [a] saith he it altogether for our sake? Yea, for our sake it was written; because he that ploweth ought to plow, and he that thresheth to thresh, in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have used none of these things; and I write not these things that it may be so done in my case; for it were good for me rather to die, than that any man should

Ministers' right to support.

[1] 1 Cor. ix, 1.

[a] R. V. marg., Or, *saith he it, as he doubtless doth, for our sake?*

make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward; but if not of mine own will, I have a stewardship intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so [a] fight I, as not beating the air; but I [b] buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected.

Why Paul renounced this right.

For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them; and the rock was Christ. Howbeit with most of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we

Israel's history typical of Christian experience.

[a] R. V. marg., Gr. *box*. [b] R. V. marg., Gr. *bruise*.

should not lust after evil things, as they also lusted. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Concerning abuses of the Lord's supper.

[1] But in giving you this charge, I praise you not that ye come together for the Lord's supper not for the better but for the worse; for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken. What? Have ye not houses to eat and to drink in? Or despise ye the [a] church of God, and put them to shame that [b] have not? What shall I say to you? Shall I praise you in this? I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, "This is my body, which is for you; this do in remembrance of me." In like manner also the cup, after supper, saying, "This cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me." For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

Wherefore, my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order when I come.

[1] 1 Cor. 11. 17.

[a] R. V. marg., Or, *congregation.*
[b] R. V. marg., Or, *have nothing.*

CHAPTER III.

CONCERNING SPIRITUAL GIFTS AND LOVE.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

Diversity, yet unity.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, "Because I am not the hand, I am not of the body;" it is not therefore not of the body. And if the ear shall say, "Because I am not the eye, I am not of the body;" it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. If they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, "I have no need of thee;" or

Oneness of believers.

again the head to the feet, "I have no need of you." Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; but God tempered the body together, giving more abundant honor to that part which lacked. And if one member suffereth, all the members suffer; or one member is honored, all the members rejoice.

Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healings? Do all speak with tongues? Do all interpret? But desire earnestly the greater gifts. And a still more excellent way show I unto you.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face. Now I know in part; but then shall I know

Love better than gifts.

even as also I have been [a] known. But now abideth faith, hope, love, these three; and the greatest of these is love.

Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh in a tongue [b] edifieth himself; but he that prophesieth [b] edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy; and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Gifts to be used to edification.

What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

If the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is [c] reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [d] among you indeed.

What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret; but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. And let the prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace.

[a] R. V. marg., Gr. *known fully*. [b] R. V. marg., Gr. *buildeth up*. [c] R. V. marg., Or, *convicted*. [d] R. V. marg., Or, *in*.

CHAPTER IV.

CONCERNING THE RESURRECTION; THE COLLECTION: CONCLUSION.

NOW I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am. Christ's resurrection.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ; whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the

first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order; Christ the first fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, "He put all things in subjection under his feet." But some one will say, "How are the dead raised? And with what manner of body do they come?" Thou foolish one, that which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The resurrection body.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory." O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Triumph over death.

A reason for work.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem; and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

Concerning the collection.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do; let no man therefore de-

Closing words.

spise him. But set him forward on his journey in peace, that he may come unto me; for I expect him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren; and it was not at all his will to come now; but he will come when he shall have opportunity.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to everyone that helpeth in the work and laboreth. And I rejoice at the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they supplied. For they refreshed my spirit and yours; acknowledge ye therefore them that are such.

The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

Autographic authentification—Benediction.

The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema. [a] Maran atha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

[a] R. V. marg., That is, *Our Lord cometh.*

THE ACTS.

(*Continued.*)

CHAPTER XIV.

PAUL'S THIRD MISSIONARY JOURNEY—CONTINUED.

AND God wrought special miracles by the hands of Paul; insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. Paul at Ephesus.

But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preacheth." And there were seven sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and said unto them, "Jesus I know, and Paul I know; but who are ye?" And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practiced [a] curious arts brought their books together, and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

Now after these things were ended, Paul purposed in

[a] R. V. marg., Or, *magical.*

the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of [a] Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, "Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands; and not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshipeth."

Riot of the silversmiths.

And when they heard this, they were filled with wrath, and cried out, saying, "Great is Diana of the Ephesians!"

And the city was filled with the confusion; and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theater. Some therefore cried one thing, and some another; for the assembly was in confusion; and the more part knew not wherefore they were come together.

And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians!"

[a] R. V. marg., Gr. *Artemis.*

And when the town clerk had quieted the multitude, he saith, "Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple keeper of the great Diana, and of the image which fell down from [a] Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls; let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause for it; and as touching it we shall not be able to give account of this concourse." The wise town clerk.

And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece. Paul journeying to Greece.

[a] R. V. marg., Or, *heaven*.

FROM THE SECOND EPISTLE OF PAUL TO THE

[a] CORINTHIANS.

CHAPTER I.

PERSONAL WORDS: EXHORTATIONS.

PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia. Grace to you and peace from God our Father and the Lord Jesus Christ.

Greeting—Thanksgiving.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.

I was minded to come before unto you; but to spare you I forbare to come. Not that we have lordship over your faith, but are helpers of your joy; for by faith ye stand. But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me?

Loving solicitude.

For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had

[a] Written from Macedonia, A. D. 57.

no relief for my spirit, because I found not [a] Titus my brother; but taking my leave of them, I went forth into Macedonia. 14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.

Paul's apostolic office.

15 Are we beginning again to commend ourselves? Need we, as do some, epistles of commendation to you or from you? 2 Ye are our epistle, written in our hearts, known and read of all men; 3 being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.

Weakness, yet triumph.

4 But we have this [b] treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; 5 we are pressed on every side, yet not straitened; perplexed, yet not unto despair; 6 pursued, yet not forsaken; smitten down, yet not destroyed; 7 always bearing about in the body the [c] dying of Jesus, that the life also of Jesus may be manifested in our body. 8 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. 9 So then death worketh in us, but life in you. 10 And knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. 11 For all things are for your sakes, that the grace, being multiplied through the thanksgiving of many, may cause the thanksgiving to abound unto the glory of God.

12 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

5 For we know that if the earthly house of our [d] tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 9 Wherefore we [e] make it our aim to be well-pleasing unto him. 10 For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

[a] Whom he had sent to learn their state. [b] That is, his apostleship. [c] R. V. marg., Gr. *putting to death.* [d] R. V. marg., Or, *bodily frame.* [e] R. V. marg., Gr. *are ambitious.*

Knowing therefore the fear of the Lord, we persuade men.

The love of Christ constraineth us.

Ambassadors for Christ.

We are ambassadors therefore on behalf of Christ, as though God were intreating by us; we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And working together with him we intreat also that ye receive not the grace of God in vain (for he saith,

"At an acceptable time I hearkened unto thee,
And in a day of salvation did I succor thee;"

behold, now is the acceptable time; behold, now is the day of salvation); giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the [a] Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Exhortation to separateness.

Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity, or what communion hath light with darkness? And what concord hath Christ with Belial, or what portion hath a believer with an unbeliever? And what agreement hath a [b] temple of God with idols? For we are a [b] temple of the living God; even as God said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Wherefore

[a] R. V. marg., Or, *Holy Spirit*, and so throughout this book. [b] R. V. marg., Or, *sanctuary*.

"Come ye out from among them, and be ye separate," saith the Lord,
"And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,"
saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. And purity.

[a] Open your hearts to us; we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn you; for I have said before, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf; I am filled with comfort, I overflow with joy in all our affliction.

For even when we were come unto Macedonia, our flesh had no relief, but we were afflicted on every side; without were fightings, within were fears. Nevertheless he that comforteth the lowly, even God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoice yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret. I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance. For godly sorrow worketh repentance unto salvation, but the sorrow of the world worketh death. Behold, ye were made sorry after a godly sort; what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter. So we have been comforted. Effect of the first letter.

[a] R. V. marg., Gr. *Make room for us.*

CHAPTER II.

CONCERNING GIVING: PERSONAL WORDS: CONCLUSION.

MOREOVER, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, but first they gave their own selves to the Lord. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

How Christians should give.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

How Christ gave.

Now complete the doing, out of your ability. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this, that others may be eased, and ye distressed; but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality; as it is written, "He that gathered much had nothing over; and he that gathered little had no lack."

I know your readiness, of which I glory on your behalf to them of Macedonia, that "Achaia hath been prepared for a year past." And your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that ye may be prepared; lest by any means, if there

come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

But this I say, he that soweth sparingly shall reap also sparingly; and he that soweth [a] bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not [b] grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work. He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness.

Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you; yea, I beseech you, that I may not when present show courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh.

Though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame; that I may not seem as if I would terrify you by my letters. For, "his letters," they say, "are weighty and strong; but his bodily presence is weak, and his speech of no account." Let such a one reckon this; that what we are in word by letters when we are absent, such are we also in deed when we are present.

Paul's reason for "glorying."

Would that ye could bear with me in a little foolishness; [c] nay indeed bear with me. For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin

[a] R. V. marg., Gr. *with blessings.* [b] R. V. marg., Gr. *of sorrow.* [c] R. V. marg., Or, *but indeed ye do bear with me.*

to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. I reckon that I am not a whit behind the very chiefest apostles. Did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for naught? I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied my want. In everything I kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? Because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire an occasion. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

Reason for not taking support of them.

I say again, let no man think me foolish; but if ye do, yet as foolish receive me. Seeing that many glory after the flesh, I will glory also. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my

The glorying itself.

countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me; and through a window was I let down in a basket by the wall, and escaped his hands.

But I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory; but on mine own behalf I will not glory, save in my weaknesses. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a [a] thorn in the flesh, a messenger of Satan to buffet me. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, "My grace is sufficient for thee; for my power is made perfect in weakness." Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

Revelations —The thorn in the flesh.

I am become foolish; ye compelled me; for I ought to have been commended of you; for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you

[a] R. V. marg., Or, *stake*.

in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? Forgive me this wrong.

This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. Try your own selves, whether ye be in the faith; prove your own selves.

Closing admonitions.

For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you.

All the saints salute you.

The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost, be with you all.

Benediction.

FROM THE EPISTLE OF PAUL TO THE

[a] GALATIANS.

CHAPTER I.

WARNINGS: JUSTIFICATION BY FAITH: EXHORTATIONS.

PAUL, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins. Greeting as an apostle.

I marvel that ye are so quickly removing from him that called you in the grace of Christ, but there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. Paul's surprise at their defection.

For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it; and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who called me through his grace, to reveal his Paul's history leading to his apostleship.

[a] Written in Greece (probably at Corinth), B. C. 57.

Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went away into Arabia; and again I returned unto Damascus.

Then after three years I went up to Jerusalem to [a] visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, [b] save James the Lord's brother. Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa, but they only heard say, he that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God in me.

Apostleship not derived from the other apostles.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles.

But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth not man's person)—they, I say, who were of repute imparted nothing to me; but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision, and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of

As an apostle rebuked Peter.

[a] R. V. marg., Or, *become acquainted with.* [b] R.V. marg., Or, *but only.*

the gospel, I said unto Cephas before them all, "We Jews, knowing that a man is not justified by the works of the law, [a] save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law. Because by the works of the law shall no flesh be justified.

I have been crucified with Christ; [b] yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.

If righteousness is through the law, then Christ died for naught.

Appeals and arguments to reinforce Paul's previous teaching.

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? Received ye the Spirit by the works of the law, or by the hearing of faith? Having begun in the Spirit, are ye now perfected in the flesh?

Even Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham.

Brethren, though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed, which is Christ. Now a covenant confirmed beforehand by God, the law, which came [c] four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made. Is the law then against the promises of God? God forbid.

But before faith came we were kept in ward under the law, shut up unto the faith which should afterward be revealed. So that the law hath been our tutor to bring

[a] R. V. marg., Or, *but only.* [b] R. V. marg., Or, *and it is no longer I that live but Christ, etc.* [c] It was 430 years from the call of Abram to the giving of the law, under Moses.

us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor.

Justification by faith.

For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

Brethren, ye know that because of an infirmity of the flesh I preached the gospel unto you [a] the first time; and that which was a temptation to you in my flesh ye despised not, but ye received me as an angel of God; if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, because I tell you the truth? My little children, I am perplexed about you.

Exhortations.

With freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage.

Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love. Ye were running well; who did hinder you that ye should not obey the truth?

Brethren, ye were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself." But if ye bite and devour one another, take heed that ye be not consumed one of another.

Now the works of the flesh are manifest, of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy,

[a] Acts xvi, 6.

peace, long-suffering, kindness, goodness, faithfulness, meekness, [a] temperance; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfill the law of Christ.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in welldoing; for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

See with how [b] large letters I [c] have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

Autographic note and authentification.

From henceforth let no man trouble me; for I bear branded on my body [d] the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Benediction.

[a] R. V. marg., Or, *self-control*. [b] The writing of the time was in capital Greek letters. [c] R. V. marg., Or, *write*. [d] Probably the scars from beatings.

FROM THE EPISTLE OF PAUL TO THE

[a] ROMANS.

CHAPTER I.

UNIVERSAL RUIN BY SIN.

PAUL, a [b] servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, to all that are in Rome, beloved of God, called to be saints. Grace to you and peace from God our Father and the Lord Jesus Christ.

Greeting—Thanksgiving—Personal words.

First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God is my witness how unceasingly I make mention of you, always in my prayers making request, if by any means I may come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted, each of us by the other's faith. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith; as it is written, "But the righteous shall live by faith."

Salvation by faith—The theme of the letter.

[a] Written from Greece (probably at Corinth), A. D. 57. [b] R. V. marg., Gr. *bondservant.*

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; [a] that they may be without excuse; because that, knowing God, they glorified him not as God, neither gave thanks.

Salvation needed by the Gentiles.

O man, despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works; to them that by patience in welldoing seek for glory and honor and incorruption, eternal life; but unto them that obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek; for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified; for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

But if thou bearest the name of a Jew, and restest upon the law, and gloriest in God, and knowest his will,

[a] R. V. marg., Or, *so that they are.*

and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness. Thou who gloriest in the law, through thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles because of you. For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision.

Salvation needed by the Jews.

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

What then? [a] are we in worse case than they? No, in no wise; for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written,

"There is none righteous, no, not one;
There is none that understandeth,
There is none that seeketh after God;
They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one."

Salvation needed by all.

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God; because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe, being justified freely by his grace through the redemption that is in Jesus Christ.

The one way of salvation.

Where then is the glorying? It is excluded. By what manner of law? of works? Nay; but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law.

[a] R. V. marg., Or, *do we excuse ourselves?*

CHAPTER II.

PERFECT SALVATION BY FAITH.

WHAT then shall we say that Abraham, our forefather according to the flesh, hath found? (For if Abraham was justified by works, he hath whereof to glory; but not toward God.) What saith the scripture? "[a] Abraham believed God, and it was reckoned unto him for righteousness." Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.

Salvation by faith illustrated by Abraham.

Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying,

"Blessed are they whose iniquities are forgiven,
And whose sins are covered.
Blessed is the man to whom the Lord will not reckon sin."

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? We say, "To Abraham his faith was reckoned for righteousness." When then was it reckoned? Not in circumcision, but in uncircumcision; and he received the [b] sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe.

For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but

[a] Gen. xv, 6. [b] Many years after the promise was "believed" (Gen. xvii, 10).

to that also which is of the faith of Abraham, who is the father of us all. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So shall thy seed be." Yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness.

Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations; knowing that tribulation worketh patience; and patience, probation; and probation, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the [a] Holy Ghost which was given unto us.

Illustrated in all Christians.

For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned; if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of

The greatness of this salvation.

[a] R. V. marg., Gr. *Holy Spirit*, and so throughout this book.

the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.

Where sin abounded, grace did abound exceedingly.

Objection one answered.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin [a] once; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under law, but under grace.

What then? shall we sin, because we are not under law, but under grace? God forbid. For when ye were [b] servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof

[a] R. V. marg., Gr. *once for all.* [b] R. V. marg., Gr. *bondservants.*

ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Or are ye ignorant, brethren (for I speak to men that know the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. Now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is the law sin? God forbid. But sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful. . . .

Objection two answered.

O wretched man that I am! Who shall deliver me out of the body of this death?

I thank God deliverance comes through our Lord Jesus Christ.

CHAPTER III.

GLORIOUS RESULTS: ADAPTATION TO ISRAEL.

THERE is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh; that the [a] ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you. As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, "Abba, Father!" The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

Glorious conclusions—First, freedom from the law of sin.

Second, an indwelling Spirit.

[a] R. V. marg., Or, *requirement*.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain [a] together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

Third, redemption of the physical.

And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren; and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

Fourth, all things working for good.

What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him fully give us all things? Who shall lay anything to the charge of God's elect? [b] It is God that justifieth; who is he that shall condemn? [c] It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall

Outburst of joyous praise.

[a] R. V. marg., Or, *with us.* [b] R. V. marg., Or, *Shall God that justifieth?* [c] R. V. marg., Or, *Shall Christ Jesus that died, . . . us?*

separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other [a] creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[1] Brethren, my heart's desire and my supplication to God is for my [2] kinsmen according to the flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. [3] My heart's desire is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to everyone that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, "Say not in thy heart, Who shall ascend into heaven?" (that is, to bring Christ down;) or, "Who shall descend into the abyss?" (that is, to bring Christ up from the dead.) But what saith it? "The word is nigh thee, in thy mouth, and in thy heart;" that is, the word of faith, which we preach; [b] because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, "Whosoever believeth on him shall not be put to shame." For there is no distinction between Jew and Greek; for the

The new law of faith does not exclude the true Israel.

[1] Rom. x, 1. [2] Rom. ix, 3. [3] Rom. x, 1.

[a] R.V. marg., Or, *creation*. [b] R.V. marg., Or, *that*.

same Lord is Lord of all, and is rich unto all that call upon him; for, whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, "How beautiful are the feet of them that bring glad tidings of good things!"

I say then, did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew. Wot ye not what the scripture saith of Elijah? how he pleadeth with God against Israel, "Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life." But what saith the answer of God unto him? "I have left for myself seven thousand men, who have not bowed the knee to Baal." Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works; otherwise grace is no more grace.

[1] For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved.

Outburst of praise.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory forever. Amen.

[1] Rom. xi, 25.

CHAPTER IV.

EXHORTATIONS: SALUTATIONS: CONCLUSION.

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Loving exhortations.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting. He that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward

another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto [a] wrath; for it is written, "'Vengeance belongeth unto me; I will recompense,' saith the Lord." But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

To subjection to authority.

Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Wouldest thou have no fear of the power? Do that which is good, and thou shalt have praise from the same. Ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law. Love worketh no ill to his neighbor; love therefore is the fulfillment of the law.

To watchfulness.

And this, knowing the season, that now it is high time for you to awake out of sleep; for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in reveling and drunkenness; not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

To charity.

But him that is weak in faith receive ye, yet not to doubtful disputations. One man hath faith to eat all things; but he that is weak eateth herbs. Let not him that eateth set at naught him that

[a] R. V. marg., Or, *the wrath* of God.

eateth not; and let not him that eateth not judge him that eateth; for God hath received him. Who art thou that judgest the [a] servant of another? To his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not unto the Lord, he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother; or thou again, why dost thou set at naught thy brother? For we shall all stand before the judgment seat of God. For it is written,

"'As I live,' saith the Lord, 'to me every knee shall bow,
And every tongue shall confess to God.'"

So then each one of us shall give an account of himself to God.

Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean. But if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. It is good not to eat flesh, nor to

To self-denial for others.

[a] R. V. marg., Gr. *household servant.*

drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, "The reproaches of them that reproached thee fell upon me." For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus; that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

To unity.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles. From Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ.

Wherefore also I was hindered these many times from coming to you; but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, I say, I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to

make a certain contribution for the poor among the saints that are at Jerusalem. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fullness of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen. Request for prayer.

I commend unto you Phœbe our sister, who is a [a] servant of the church that is at Cenchreæ; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you; for she herself also hath been a succorer of many, and of mine own self. Commendation of the deaconess.

Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles; and salute the church that is in their house. Salute Epænetus my beloved, who is the first fruits of Asia unto Christ. Salute Mary, who bestowed much labor on you. Salute Andronicus and [b] Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, which labored much in the Lord. Salute Rufus the chosen in the Lord, and his mother and mine. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you. Salutations and exhortations.

Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, con-

[a] R. V. marg., Or, *deaconess*. [b] R. V. marg., Or, *Junia*.

trary to the [a] doctrine which ye learned; and turn away from them. For your obedience is come abroad unto all men. I rejoice therefore over you; but I would have you wise unto that which is good, and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

Benediction. The grace of our Lord Jesus Christ be with you.

Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

Doxology. Now to him that is able to stablish you, to the only wise God, through Jesus Christ, be the glory forever. Amen.

[a] R. V. marg., Or, *teaching*.

THE ACTS.

(*Continued.*)

CHAPTER XV.

PAUL'S THIRD MISSIONARY JOURNEY; FROM EPHESUS TO JERUSALEM.

AND when Paul had spent three months in Greece, and a plot was laid against him by the Jews, as he was about to sail for Syria, he determined to return through Macedonia. And there accompanied him certain of the Thessalonians; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. At Troas a lad restored.

And Paul went down, and fell on him, and embracing him said, "Make ye no ado; for his life is in him."

And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul; for so had he appointed, intending himself to go [a] by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them:

Address to Ephesian elders.

"Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you [b] bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speak-

[a] R. V. marg., Or, *on foot.* [b] R. V. marg., Or, *overseers.*

ing perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish everyone night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara; and having found a ship crossing over unto Phœnicia, we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden. And having found the disciples, we tarried there seven days; and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city; and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

The sea voyage.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came unto Cæsarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters,

virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus saith the Holy Ghost, 'So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.'"

And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Then Paul answered, "What do ye, weeping and breaking my heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

And when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

And after these days we took up our baggage, and went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

CHAPTER XVI.

PAUL AT JERUSALEM; HIS ARREST AND SELF-DEFENSE.

AND when we were [a] come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. At Jerusalem—Meeting the brethren.

And they, when they heard it, glorified God; and they said unto him, "Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law; and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. They will certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads; and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we [b] wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication."

Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them. In the temple.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple,

[a] A. D. 58. [b] See Acts xv. 23–29.

stirred up all the multitude, and laid hands on him, crying out, "Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place."

The riot.

For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple; and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the [a] chief captain of the [b] band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them; and they, when they saw the chief captain and the soldiers, left off beating Paul.

Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd; and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, "Away with him!"

And as Paul was about to be brought into the castle, he saith unto the chief captain, "May I say something unto thee?"

And he said, "Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

But Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city. I beseech thee, give me leave to speak unto the people."

And when he had given him leave, Paul, standing on

[a] R. V. marg., Or, *military tribune*; Gr. *chiliarch*; and so throughout this book. [b] R. V. marg., Or, *cohort*.

the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

"Brethren and fathers, hear ye the defense which I now make unto you."

And when they heard that he spake unto them in the Hebrew language, they were the more quiet; and he saith, "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day; and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?' And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.' And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, 'Brother Saul, receive thy sight.' And in that very hour I looked up on him. And he said, 'The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard.

Paul's address to the Jews.

And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name.' And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me.' And I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.' And he said unto me, 'Depart; for I will send thee forth far hence unto the Gentiles.'"

And they gave him audience unto this word; and they lifted up their voice, and said, "Away with such a fellow from the earth! It is not fit that he should live!"

And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.

And when they had tied him up with the thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

And when the centurion heard it, he went to the chief captain, and told him, saying, "What art thou about to do? This man is a Roman."

And the chief captain came, and said unto him, "Tell me, art thou a Roman?"

And he said, "Yea."

And the chief captain answered, "With a great sum obtained I this citizenship."

And Paul said, "But I am a Roman born."

They then which were about to examine him straightway departed from him; and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

CHAPTER XVII.

PAUL A PRISONER, IN JERUSALEM AND CÆSAREA.

BUT on the morrow, desiring to know the certainty, wherefore Paul was accused of the Jews, the chief captain loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking steadfastly on the council, said, "Brethren, I have lived before God in all good conscience until this day." Paul before the council.

And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him, "God shall smite thee, thou whited wall. Sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

And they that stood by said, "Revilest thou God's high priest?"

And Paul said, "I wist not, brethren, that he was high priest; for it is written, 'Thou shalt not speak evil of a ruler of thy people.'"

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, a son of Pharisees. Touching the hope and resurrection of the dead I am called in question."

And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great clamor; and some of the scribes of the Pharisees' part stood up, and strove, saying, "We find no evil in this man; and what if a spirit hath spoken to him, or an angel?"

And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, "Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

Plot of the Jews.

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, "We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly; and we, or ever he come near, are ready to slay him."

But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul.

And Paul called unto him one of the centurions, and said, "Bring this young man unto the chief captain; for he hath something to tell him."

So he took him, and brought him to the chief captain, and saith, "Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee."

And the chief captain took him by the hand, and going aside asked him privately, "What is that thou hast to tell me?"

And he said, "The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them; for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him; and now are they ready, looking for the promise from thee."

So the chief captain let the young man go, charging him, "Tell no man that thou hast signified these things

to me." And he called unto him two of the centurions, and said, "Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night." And he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:

Paul sent to Cæsarea.

"Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council; whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee."

So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle; and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, "I will hear thy cause," said he, "when thine accusers also are come." And he commanded him to be kept in Herod's palace.

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying, "Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insur-

Paul accused.

rections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who moreover assayed to profane the temple; on whom also we laid hold; from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him."

And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered:

Paul's defense.

"Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defense. It is not more than twelve days since I went up to worship at Jerusalem; and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call [a] a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both for the just and unjust. Herein do I also exercise myself to have a conscience void of offense toward God and men alway. Now after many years I came to bring alms to my nation, and offerings; [b] amidst which they found me purified in the temple, with no crowd, nor yet with tumult. Let these men themselves say what wrongdoing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, 'Touching the resurrection of the dead I am called in question before you this day.'"

But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias the chief captain shall come down, I will determine your matter."

And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

[a] R. V. marg., Or, *heresy*. [b] R. V. marg., Or, *in* presenting *which*.

But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and [a] temperance, and the judgment to come, Felix was terrified, and answered, "Go thy way for this time; and when I have a convenient season, I will call thee unto me." Paul and Felix.

He hoped withal that money would be given him of Paul; wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

[a] R. V. marg., Or, *self-control.*

CHAPTER XVIII.

PAUL BEFORE FESTUS; BEFORE A NOBLE COMPANY.

FESTUS therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favor against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. "Let them therefore," saith he, "which are of power among you, go down with me, and if there is anything amiss, let them accuse him."

Festus and the Jews.

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all."

But Festus, desiring to gain favor with the Jews, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

Appeal to Cæsar.

But Paul said, "I am standing before Cæsar's judgment seat, where I ought to be judged. To the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of these things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar."

Then Festus, when he had conferred with the council,

answered, "Thou hast appealed unto Cæsar; unto Cæsar shalt thou go."

Festus and Agrippa.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgment seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own [a] religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of [b] the emperor, I commanded him to be kept till I should send him to Cæsar."

And Agrippa said unto Festus, "I also [c] could wish to hear the man myself."

Paul's address before Agrippa.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in.

And Festus saith, "King Agrippa, and all ye behold this man, about whom all the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death; and as he himself appealed to the emperor I determined to send him. Of whom I have no

[a] R. V. marg., Or, *superstition*. [b] R. V. marg., Gr. *the Augustus*.
[c] R. V. marg., Or, *was wishing*.

certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not to signify the charges against him."

And Agrippa said unto Paul, "Thou art permitted to speak for thyself."

Then Paul stretched forth his hand, and made his defense:

"I think myself happy, king Agrippa, that I am to make my defense before thee this day touching all the things whereof I am accused by the Jews; especially because thou art expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently. My manner of life from my youth up know all the Jews; having knowledge of me from the first, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers. Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem; and I both shut up many of the saints in prisons, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.' And I said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest. But arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I

will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.' Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision; but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

And as he thus made his defense, Festus saith with a loud voice, "Paul, thou art mad; thy much learning doth turn thee to madness."

But Paul saith, "I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." Pointed words.

And Agrippa said unto Paul, "With but little persuasion thou wouldest fain make me a Christian."

And Paul said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

And the king rose up, and the governor, and Bernice, and they that sat with them; and when they had withdrawn, they spake one to another, saying, "This man doeth nothing worthy of death or of bonds."

And Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed to Cæsar."

CHAPTER XIX.

PAUL'S VOYAGE TO ROME: PAUL AT ROME.

AND when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And [a] embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon; and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.

Voyage toward Rome.

And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives."

But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any

Tempests.

[a] A. D. 60.

means they could reach Phœnix, and winter there; which is a haven of Crete, looking northeast and southeast. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo; and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat; and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the [b] Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the [b] tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, 'Fear not, Paul; thou must stand before Cæsar; and lo, God hath granted thee all them that sail with thee.' Wherefore, sirs, be of good cheer; for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island."

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. And fearing

Shipwreck.

[a] Great sandbanks off the northern coast of Africa. [b] R. V. marg., Or, *furniture*.

lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, "Except these abide in the ship ye cannot be saved."

Then the soldiers cut away the ropes of the boat and let her fall off.

And while the day was coming on, Paul besought them all to take some food, saying, "This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food; for this is for your safety; for there shall not a hair perish from the head of any of you."

And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all two hundred threescore and sixteen souls.

And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land; but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land; and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew that the island was called Melita. And the barbarians showed

us no common kindness; for they kindled a fire, and received us all, because of the present rain and because of the cold. On Melita.

But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, "No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live."

Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly; but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And the father of Publius lay sick of fever and dysentery; unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured; who also honored us with many honors; and when we sailed, they put on board such things as we needed. The sick healed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteoli; where we found brethren, and were intreated to tarry with them seven days; and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

And when we entered Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And he called those that were the chief of the Jews; and when they were come together, he said unto them,

"I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, desired to set me at liberty. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For because of the hope of Israel I am bound with this chain."

Interview with the Jews.

And they said unto him, "We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear what thou thinkest; for as concerning this sect, it is everywhere spoken against."

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying,

"'Go thou unto this people, and say,
"By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive;"
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed.'

"Be it known therefore unto you, that this salvation of God is sent unto the Gentiles; they will also hear."

Paul in his own hired house.

And he abode [a] two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

[a] A. D. 61–63.

FROM THE GENERAL EPISTLE OF

[a] JAMES.

CHAPTER I.

WORKS AS RELATED TO A CHRISTIAN LIFE.

JAMES, a [b] servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting. Greeting.

Count it all joy, my brethren, when ye fall into manifold [c] temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work. Concerning temptations.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

Let the brother of low degree glory in his high estate; and the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of it perisheth; so also shall the rich man fade away in his goings.

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.

Let no man say when he is tempted, "I am tempted

[a] Written probably from Jerusalem, A. D. 61. [b] R. V. marg., Gr. *bond-servant*. [c] R.V. marg., Or, *trials*.

of God;" for God cannot be tempted with evil, and he himself tempteth no man. Every good gift is from above, coming down from the Father of lights.

Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore putting away all wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if anyone is a hearer of the word, and not a doer, he is like unto a man beholding his face in a mirror; for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

Hearing and doing.

But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

My brethren, if there come unto your synagogue a man in fine clothing, and there come in also a poor man, and ye have regard to him that weareth the fine clothing, and say, "Sit thou here in a good place;" and ye say to the poor man, "Stand thou there, or sit under my footstool;" [a] are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man. Do not the rich oppress you, and drag you before the judgment seats? Do not they blaspheme the honorable name by the which ye are called? Howbeit if ye fulfill the royal law, according to the scripture, "Thou shalt love thy neighbor as thyself," ye do well;

The rich and poor.

[a] R.V. marg., Or, *do ye not make distinctions.*

but if ye have respect of persons, ye commit sin. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgment is without mercy to him that hath showed no mercy; mercy glorieth against judgment.

What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, "Go in peace, be ye warmed and filled;" and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, "Thou hast faith, and I have works; show me thy faith apart from thy works, and I by my works will show thee my faith." Thou believest that God is one; thou doest well; the [a] devils also believe, and shudder. Faith and works

But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, "Abraham believed God, and it was reckoned unto him for righteousness;" and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

Be not many teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, Words and deeds.

[a] R. V. marg., Gr. *demons*.

whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind; but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God; out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine, figs? Neither can salt water yield sweet.

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.

But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

Warnings and exhortations.

Whence come wars and whence come fightings among you? Come they not hence, even of your pleasures that war in your members? Ye kill and covet, and cannot obtain. Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that the scripture speaketh in vain? The scripture saith, "God resisteth the proud, but giveth grace to the humble." Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye

double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. One only is the lawgiver and judge, even he who is able to save and to destroy; but who art thou that judgest thy neighbor?

Go to now, ye that say, "To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain;" whereas ye know not what shall be on the morrow. What is your life? A vapor, that appeareth for a little time, and then vanisheth away. Ye ought to say, "If the Lord will, we shall do this or that." But now ye glory in your vaunting; all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

The wicked rich man.

Be patient, brethren, until the [a] coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts; for the [a] coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged; behold, the judge standeth before the doors. Take, brethren, for an

Exhortation: to aptience.

[a] R. V. marg., Gr. *presence.*

example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed which endured; ye have heard of the [a] patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

To simple speaking.

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; that ye fall not under judgment.

Concerning the sick.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like [b] passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

Concerning a soul saved.

My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

[a] R. V. marg., Or, *endurance*. [b] R. V. marg., Or, *nature*.

FROM THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS.

CHAPTER I.

LOVING PERSONAL WORDS: EXHORTATIONS.

PAUL and Timothy, [a] servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the [b] bishops and deacons. Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ. [c] I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

Greeting—Thanksgiving—Personal words.

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and

[a] R. V. marg., Gr. *bondservants.* [b] R. V. marg., Or, *overseers.* [c] R. V. marg., Or, *ye have me in your heart.*

to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good will; the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. What I shall choose [a] I wot not. I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again. Only let your manner of life be worthy of the gospel of Christ; that whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf; having the same conflict which ye saw in me, and now hear to be in me.

Loving exhortations.

If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you

[a] R. V. marg., Or, *I do not make known.*

to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not [a] a prize to be on an equality with God, but emptied himself, taking the form of a [b] servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord.

So then, beloved, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. Yea, and if I am [c] offered upon the sacrifice and service of your faith, I joy, and rejoice with you all; and in the same manner do ye also joy, and rejoice with me.

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me. But I trust in the Lord that I myself also shall come shortly.

Personal words and exhortations.

But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister in my need; since he longed after you all, and was sore troubled, because ye

[a] R.V. marg., Gr. *a thing to be grasped.* [b] R.V. marg., Gr. *bondservant.*
[c] R. V. marg., Gr. *poured out as a drink offering.*

had heard that he was sick. Indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honor; because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

Finally, my brethren, [a] rejoice in the Lord. Beware of evil workers, beware of the concision. We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh; though I myself might have confidence even in the flesh. If any other man thinketh to have confidence in the flesh, I yet more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but dross, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.

Not that I have already obtained, or am already made perfect; but I press on. One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye are otherwise minded, even this shall God reveal unto you.

[a] R. V. marg., Or, *farewell.*

Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; who mind earthly things. But our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Rejoice in the Lord alway; again I will say, rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do; and the God of peace shall be with you.

But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret

both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound; I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory forever and ever. Amen.

A graceful acknowledgment.

Salutation—Benediction.

Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit.

FROM THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

CHAPTER I.

PERSONAL WORDS: EXHORTATIONS.

PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and faithful brethren in Christ which are at Colossæ. Grace to you and peace from God our Father.

Greeting—Thanksgiving.

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and love toward all the saints, because of the hope laid up for you in the heavens. Whereof ye heard before, in the gospel which is come unto you; even as it is in all the world, bearing fruit and increasing; even as ye learned of Epaphras, our beloved fellow-servant, who also declared unto us your love in the Spirit.

For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will to walk worthily of the Lord unto all pleasing, bearing fruit in every good work; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins. He is the image of the invisible God, the firstborn of all creation, the head of the body, the church, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Fa-

Personal words—Exhortations.

ther that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross. And you, enemies in your evil works in time past, hath he now reconciled through his death, to present you holy and without blemish before him; if so be that ye continue in the faith, grounded and steadfast.

Now I rejoice in my sufferings for your sake, and fill up in my flesh that which is lacking of the afflictions of Christ, for his body's sake, which is the church; whereof I was made a minister, according to the [a] dispensation of God which was given me to you-ward.

For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and stablished [b] in your faith, even as ye were taught, abounding in thanksgiving.

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness of the Godhead bodily. And ye are made full in him, who is the head of all principality and power; in whom ye were also circumcised with a circumcision not made with hands. Having been buried with Christ in baptism ye were also raised with him through faith in God who raised him from the dead.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

[a] R. V. marg., Or, *stewardship*. [b] R. V. marg., Or, *by*.

[a] Mortify therefore your members which are upon the earth; uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these. Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. Servants, obey in all things them that are your masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord; whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done; and there is no

[a] R. V. marg., Gr. *Make dead.*

respect of persons. Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, [a] redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord; whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that are done here.

Salutations. Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision; these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labor for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas salute you. Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

Benediction. The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

[a] R. V. marg., Gr. *buying up the opportunity.*

FROM THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

CHAPTER I.

TEACHINGS: EXHORTATIONS: THE GOSPEL ARMOR.

PAUL, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus. Grace to you and peace from God our Father and the Lord Jesus Christ. Greeting.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ; even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love. In him we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us; in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance. Thanksgiving.

Having heard of the faith which is among you, I cease not to give thanks for you, making mention of you in my prayers; that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to that working of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come. And he put all things in subjection

under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all.

And you did he quicken, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest; but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace toward us in Christ Jesus; for by grace have ye been saved through faith, and that not of yourselves; it is the gift of God, not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

A glance backward.

Wherefore remember, that aforetime ye, Gentiles in the flesh, called "Uncircumcision" by that which is called "Circumcision," were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made [a] both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create of the twain one new man, and might reconcile them both unto God through the cross, having slain the enmity thereby; for through him we both have access unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in

Present blessing.

[a] That is, both Jew and Gentile.

whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the [a] dispensation given me to youward, how that by revelation was made known unto me the mystery, that the Gentiles are fellow-heirs, fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.

For this cause I bow my knees unto the Father, from whom every [b] family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strenghtened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God. Future possibilities.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was grace given. For he saith, Exhortations to unity.

"When he ascended on high, he led captivity captive,
And gave gifts unto men."

[a] R. V. marg., Or, *stewardship*. [b] R. V. marg., Gr. *fatherhood*.

He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body, fitly framed, and knit together through that which every joint supplieth, according to the working of each part, maketh increase, building itself up in love.

To steadfastness.

Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth; and grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

To pure living.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting; but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you; because of these things cometh the wrath of God upon the sons of dis-

To imitate Christ.

obedience. Be not ye therefore partakers with them; for ye once were darkness, but are now light in the Lord; walk as children of light.

Look therefore carefully how ye walk, not as unwise, but as wise; [a] redeeming the time, because the days are evil. Be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

For wives and husbands.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself; for no man ever hateth his own flesh, but nourisheth and cherisheth it, even as Christ also the church, because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great; but I speak of Christ and the church.

For children and parents.

Children, obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord.

Servants, be obedient unto them that according to the flesh are your masters, in singleness of heart, as unto

[a] R. V. marg., Gr. *buying up the opportunity.*

Christ; not in the way of eyeservice, as men-pleasers, but as servants of Christ; with good will doing service, as unto the Lord, and not unto men; knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

For servants and masters.

And ye masters, do the same things unto them, and forbear threatening; knowing that both their master and yours is in heaven, and there is no respect of persons with him.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against spiritual hosts of wickedness. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

The gospel armor.

But that ye may also know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness.

Benediction.

FROM THE EPISTLE OF PAUL TO

[a] PHILEMON.

CHAPTER I.

CONCERNING ONESIMUS, THE CONVERTED SLAVE.

PAUL, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house. Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always, making mention of thee in my prayers, hearing of thy love, and faith; for I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus. I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and to me. Him I have sent back to thee in his own person, that is, my very heart; whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel; but without thy mind I would do nothing, that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him forever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in

Concerning Onesimus.

[a] Written during Paul's imprisonment at Rome, A. D. 61–63.

the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, I will repay it; that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord; refresh my heart in Christ. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging; for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of our Lord Jesus Christ be with your spirit. Amen.

FROM THE FIRST EPISTLE OF PAUL THE APOSTLE TO

[a] TIMOTHY.

CHAPTER I.

TIMOTHY IN HIS RELATIONS TO THE CHURCH.

PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

Greeting—Personal words.

As I exhorted thee to tarry at Ephesus, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables which minister questionings, rather than a dispensation of God which is in faith; so do I now. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned; from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand not. But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly.

I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious. Howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

[a] Written during Paul's imprisonment at Rome, A. D. 61–63.

Howbeit I obtained mercy, that in me as chief might Jesus Christ show forth all his long-suffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the King eternal, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare, holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith.

Concerning church organization and management.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all.

I desire that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve.

If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into condemnation.

Moreover he must have good testimony from them that are without.

Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; [1] husbands of one wife, ruling their own houses well; [2] holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless.

[a] Women in like manner must be grave, not slanderers, temperate, faithful in all things.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness. "[b] He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now. And exercise thyself unto godliness; for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Let no man despise thy youth, but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give

[1] 1 Tim. iii, 12.
[2] 1 Tim. iii, 9.

[a] Many believe this word should be translated *deaconesses*. [b] Probably from an old hymn.

heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

Rebuke not an elder, but exhort him as a father; the younger men as brethren; the elder women as mothers; and the younger as sisters, in all purity. Honor widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to show piety toward their own family, and to requite their parents; for this is acceptable in the sight of God. If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. For the scripture saith, "Thou shalt not muzzle the ox when he treadeth out the corn." And, "The laborer is worthy of his hire." Against an elder receive not an accusation, except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear.

I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality. Lay hands hastily on no man, neither be partaker of other men's sins; keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.

Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. And they

that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved.

Godliness with contentment is great gain; we brought nothing into the world, neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal. Amen.

Personal admonitions.

Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

Grace be with you.

FROM THE EPISTLE OF PAUL TO

TITUS.

CHAPTER I.

TITUS IN HIS RELATIONS TO THE CHURCH.

PAUL, a servant of God, and an apostle of Jesus Christ, in hope of eternal life, which God, who cannot lie, promised before times eternal; to Titus, my true child after a common faith. Grace and peace from God the Father and Christ Jesus our Saviour.

Greeting.

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge.

The bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.

Teachings—Directions.

To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God, but by their works they deny him.

But speak thou the things which befit the sound doctrine; that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience; that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste,

workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed. The younger men likewise exhort to be sober-minded; in all things showing thyself an ensample of good works. Exhort servants to be in subjection to their own masters; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a people for his own possession, zealous of good works.

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures. But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. These things are good and profitable unto men; but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

When I shall send unto thee, give diligence to come unto me to Nicopolis; for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our people also learn to maintain good works for necessary uses. Closing words.

All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

FROM THE SECOND EPISTLE OF PAUL TO

[a] TIMOTHY.

CHAPTER I.

LOVING ADMONITIONS: A GRAND TESTIMONY: LAST WORDS OF PAUL.

PAUL, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

Greeting—Loving admonitions.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner; but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing

[a] Paul's last letter, written A. D. 67; probably during a second imprisonment, which ended in Paul's martyrdom under Nero.

of our Saviour Jesus Christ, who abolished death, and brought life and incorruption to light through the gospel; whereunto I was appointed a preacher, and an apostle, and a teacher. For the which cause I suffer also these things; yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us.

This thou knowest, that all that are in Asia turned away from me. The Lord grant mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel; wherein I suffer hardship unto bonds, as a malefactor;—but the word of God is not bound. I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying, "If we died with him, we shall also live with him; if we endure, we shall also reign with him; if we deny him, he also will deny us; if we are faithless, he abideth faithful; for he cannot deny himself."

Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings; for they will proceed further in ungodliness, and their word will eat as doth a gangrene. The firm foundation of God standeth, having this seal, "The Lord knoweth them that are his;" and, "Let everyone that nameth the name of the Lord depart from unrighteousness." Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. If a man therefore purge himself, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose; if peradventure God may give them repentance unto the knowledge of the truth.

But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away. Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. [a] Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his ap-

[a] R. V. marg., Or, *Every scripture is inspired of God, and profitable.*

pearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. For I am already being [a] offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing. A glorious testimony.

Do thy diligence to come shortly unto me; for Demas forsook me, having loved this present world. Only Luke is with me. Take Mark and bring him with thee, for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloak that I left at Troas, bring when thou comest, and the books, especially the parchments.

At my first defense, no one took my part, but all forsook me; may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom; to whom be the glory forever and ever. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Corinth, but Trophimus I left at Miletus sick. Do thy diligence to come before winter.

The Lord be with thy spirit. Grace be with you. Benediction.

[a] R. V. marg., Gr. *poured out as a drink offering.*

FROM THE FIRST EPISTLE GENERAL OF

[a] PETER.

CHAPTER I.

EXHORTATIONS AND WARNINGS.

PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, and Asia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace to you and peace be multiplied.

Greeting—Thanksgiving.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto salvation. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ; whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what time or what manner of time the Spirit of Christ which was in

Encouragement.

[a] Written about A. D. 67.

them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into.

Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he which called you is holy, be ye yourselves also holy in all manner of living. Because it is written, "Ye shall be holy; for I am holy." And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear; knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For, Exhortations.

"All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth;
But the word of the Lord abideth forever."

And this is the word of good tidings which was preached unto you.

Putting away therefore all wickedness, and all guile,

and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation, if ye have tasted that the Lord is gracious; unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture,

"Behold, I lay in Zion a chief corner stone, elect, precious;
And he that believeth on him shall not be put to shame."

For you therefore which believe is the preciousness; but for such as disbelieve,

"The stone which the builders rejected
Was made the head of the corner."

and,

"A stone of stumbling, and a rock of offense;"

for they stumble at the word, being disobedient.

But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light; which in time past were no people, but now are the people of God; which had not obtained mercy, but now have obtained mercy.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation.

Be subject to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men; as free, and not using your freedom for a cloak of wickedness, but as bondservants

of God. Honor all men. Love the brotherhood. Fear God. Honor the king.

Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? But if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may be gained by the behavior of their wives. Whose adorning let it not be the outward adorning of plaiting the hair and of wearing jewels of gold, but let it be the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands. Whose children are ye, if ye do well.

Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered.

Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling, but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For,

"He that would love life,
And see good days,

Let him refrain his tongue from evil,
And his lips that they speak no guile;
And let him turn away from evil and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears unto their supplication;
But the face of the Lord is upon them that do evil."

And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye. And fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear; having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for welldoing than for evil doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Christ our example.

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin, that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in revelings, carousings, and abominable idolatries; wherein they think it strange that ye run not with them into the same

excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead.

But the end of all things is at hand. Be ye therefore of sound mind, and be sober unto prayer; above all things being fervent in love among yourselves, for love covereth a multitude of sins; using hospitality one to another without murmuring; according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil doer, or as a meddler in other men's matters; but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time is come for judgment to begin at the house of God; and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in welldoing unto a faithful Creator.

The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed. Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly; nor yet for filthy lucre, but of a ready mind; neither as

lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom withstand steadfast in faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be the dominion forever and ever. Amen.

By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God; stand ye fast therein.

Salutations —Benediction. She that is in Babylon, elect together with you, saluteth you; and so doth Mark, my son. Salute one another with a kiss of love.

Peace be unto all you that are in Christ.

FROM THE EPISTLE TO THE

[a] HEBREWS.

CHAPTER I.

JESUS THE BETTER MESSENGER.

GOD, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in [b] his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time,

Jesus the better messenger.

"Thou art my Son,
This day have I begotten thee?"

Of the angels he saith,

"Who maketh his angels [c] winds,
And his ministers a flame of fire;"

but of the Son he saith,

"Thy throne, O God, is forever and ever;
And the scepter of uprightness is the scepter of thy kingdom.
Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows."

And,

"Thou, Lord, in the beginning hast laid the foundation of the earth,

[a] Written about A. D. 67. [b] R. V. marg., Gr. *a Son*. [c] R. V. marg., Or, *spirits*.

And the heavens are the works of thy hands;
They shall perish, but thou continuest;
And they all shall wax old as doth a garment;
But thou art the same,
And thy years shall not fail."

But of which of the angels hath he said at any time,

"Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?"

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will.

For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,

"What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
Thou madest him [a] a little lower than the angels;
Thou crownedst him with glory and honor,
And didst set him over the works of thy hands;
Thou didst put all things in subjection under his feet."

Now we see not yet all things subjected to him. But we behold him who hath been made [a] a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man. For it became him, in bringing many sons unto glory, to make the [b] author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying,

[a] R. V. marg., Or, *for a little while lower*. [b] R. V. marg., Or, *captain*.

"I will declare thy name unto my brethren."
And again, "Behold, I and the children which God hath given me." Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; who was faithful to him that appointed him, as also was Moses in all [a] his house. For he hath been counted worthy of more glory than Moses. Moses indeed was faithful in all [a] his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over [a] his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even as the Holy Ghost saith,

"To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
Wherewith your fathers tempted me by proving me,
And saw my works forty years.
Wherefore I was displeased with this generation,
And I sware in my wrath,
They shall not enter into my rest."

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God; but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin;

Better living.

[a] R. V. marg., That is, *God's house*. See Num. xii, 7.

for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end. For we see that they were not able to enter in because of unbelief.

Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had good tidings preached unto us, even as also they; but the word of hearing did not profit them, because they had not faith. [a] We therefore which have believed do enter into that rest.

There remaineth therefore a sabbath rest for the people of God. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight; but all things are naked and laid open before the eyes of him with whom we have to do.

[a] Thus in R. V. marg.

CHAPTER II.

JESUS, THE BETTER HIGH PRIEST.

HAVING then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Jesus, the better high priest.

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins. And no man taketh the honor unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Called of God.

"Thou art my Son,
This day have I begotten thee;"

as he saith also in another place,

"Thou art a priest forever,
After the order of Melchizedek."

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.

(Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For everyone that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for [a] full-grown men, even those who by reason of use have their senses exercised to discern good and evil.

Practical parenthesis.

Wherefore let us cease to speak of the first principles of Christ, and press on unto [b] perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; [c] the while they crucify to themselves the Son of God afresh, and put him to an open shame.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak; for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may show the same diligence even to the end; that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.)

For when God made promise to Abraham, since he could swear by none greater, he sware by himself, saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." And having patiently endured, he obtained the promise. For men swear

Confirmed by an oath.

[a] R. V. marg., Or, *perfect*. [b] R. V. marg., Or, *full growth*. [c] Thus in R. V. marg.

by the greater; and in every dispute the oath is final for confirmation. So God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

Typified by Melchizedek.

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace; [a] without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth of the spoils. He whose genealogy is not counted from Levi hath taken tithes of Abraham and blessed him that had the promises. And, so to say, through Abraham, even Levi, who receiveth tithes, hath paid tithes.

Now [1] it is witnessed of Jesus,

"Thou art a priest forever,
After the order of Melchizedek."

[2] But if there was perfection through the Levitical priesthood (for under it hath the people received the law), what need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For Jesus belongeth to Judah; as to which tribe Moses spake nothing concerning priests. He hath been made priest,

[1] Heb. vii, 17.
[2] Heb, vii. 11.

[a] That is, in the history (Gen. xiv, 18–20.

not after the law of a carnal commandment, but after
Never dying.
the power of an endless life. For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And they indeed have been made priests many in number, because that by death they are hindered from continuing; but he, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save [a] to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore.

[a] R. V. marg., Gr. *completely.*

CHAPTER III.

JESUS, THE MEDIATOR OF A BETTER COVENANT.

NOW in the things which we are saying the chief point is this; we have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of [a] the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices; wherefore it is necessary that this high priest also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things.

But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, the Lord saith, A better covenant.

"Behold, the days come,
That I will make a new [b] covenant with the house of Israel;
Not according to the [b] covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [b] covenant,
And I regarded them not.
But this is the [b] covenant that I will make with the house of Israel
After those days:
I will put my laws into their mind,
And on their heart also will I write them;

[a] R. V. marg., Or, *holy things.* [b] R. V. marg., Or, *testament.*

And I will be to them a God,
And they shall be to me a people;
And they shall not teach every man his fellow-citizen,
And every man his brother, saying, 'Know the Lord;'
For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more."

In that he saith, "A new covenant," he hath made the first old. But that which is becoming old is nigh unto vanishing away.

A better form of worship.

Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. For there was a tabernacle prepared, the first wherein were the candlestick, and the table, and the showbread; which is called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden [a] censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [b] errors of the people; the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which is a parable for the time now present; according to which gifts and sacrifices offered cannot, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

But Christ having come a high priest of the good things to come, not through the blood of goats and calves, but through his own blood, entered in once for

[a] R. V. marg., Or, *altar of incense.* [b] R. V. marg., Gr. *ignorances.*

all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

And he is the mediator of a new covenant. For a testament is of force where there hath been death; for doth it ever avail while he that made it liveth? Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, "This is the blood of the covenant which God commanded to youward." Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

A covenant dedicated with better blood.

It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, but into heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own, else must he often have suffered since the foundation of the world; but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

For the law having a shadow of the good things to come, not the very image of the things, they can never

with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshipers, having been once cleansed, would have had no more conscience of sins? But in those sacrifices there is a remembrance made of sins year by year.

For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith,

"Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and sacrifices for sin thou hadst no pleasure.
Then said I, 'Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.'"

By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins; but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God. For by one offering he hath perfected forever them that are sanctified. And the Holy Ghost also beareth witness to us; for after he hath said,

"This is the covenant that I will make with them
After those days:
I will put my laws on their heart,
And upon their mind also will I write them;"

then saith he,

"And their sins and their iniquities will I remember no more."

Now where remission of these is, there is no more offering for sin.

CHAPTER IV.

BETTER LIVING: SAINTS BELIEVING FOR BETTER THINGS.

HAVING therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in [a] fullness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water; let us hold fast the confession of our hope that it waver not, for he is faithful that promised; and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. Better living.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth [b] no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, "Vengeance belongeth unto me, I will recompense." And again, "The Lord shall judge his people." It is a fearful thing to fall into the hands of the living God.

But call to remembrance the former days, in which,

[a] R. V. marg., Or, *full assurance*. [b] That is, no *other*, *further* sacrifice than Jesus. See Acts iv, 12.

after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

Hoping for better things.

"For yet a very little while,
He that cometh shall come, and shall not tarry.
But my righteous one shall live by faith;
And if he shrink back, my soul hath no pleasure in him."

But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

Now faith is [a] the assurance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness [b] in respect of his gifts; and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him; for before his translation he hath had witness borne to him that he had been well-pleasing unto God; and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he

Saints believing for better things.

[a] R. V. marg., Or, *the giving substance to.* [b] R. V. marg., Or, *over his gifts.*

condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised; wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

By faith Abraham, being tried, offered up Isaac; yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, "In Isaac shall thy seed be called;" accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshiped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses,

when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection; and others were tortured, not accepting their deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

CHAPTER V.

BETTER LIVING.

THEREFORE let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [a] every weight, and the sin which [b] doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the [c] author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin; and ye have forgotten the exhortation, which reasoneth with you as with sons,

Better living.

"My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth."

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Follow after peace with all men, and the sanctification without which no man shall see the Lord; looking carefully lest there be any man that [d] falleth short of the

[a] R.V. marg., Or, *all cumbrance.* [b] R. V. marg., Or, *doth closely cling to us.* [c] R. V. marg., Or, *captain.* [d] R. V. marg., Or, *falleth back from.*

grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there by any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them, for they could not endure; and so fearful was the appearance, that Moses said, "I exceedingly fear and quake;" but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven; whose voice then shook the earth; but now he hath promised, saying, "Yet once more will I make to tremble not the earth only, but also the heaven." And this word, "Yet once more," signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire.

Let love of the brethren continue. Forget not to show love unto strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. Let marriage be had in honor among all. Be ye free from the love of money;

content with such things as ye have; for himself hath said, "I will in no wise fail thee, neither will I in any wise forsake thee." So that with good courage we say,

"The Lord is my helper, I will not fear;
What shall man do unto me?"

Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and forever. Be not carried away by divers and strange teachings; for it is good that the heart be stablished by grace; not by meats, wherein they that occupied themselves were not profited. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever. Amen. Benediction.

But I exhort you, brethren, bear with the word of exhortation; for I have written unto you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Grace be with you all. Amen.

FROM

THE [a] REVELATION

OF JOHN, THE DIVINE.

CHAPTER I.

JOHN'S VISION OF JESUS: MESSAGES TO THE CHURCHES.

THE Revelation of Jesus Christ, which God gave him. He sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Introduction. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein; for the time is at hand.

JOHN to the seven churches which are in Asia. Grace to you and peace, from him which is and which was and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

"I am the Alpha and the Omega," saith the Lord God, "which is and which was and which is to come, the Almighty."

[a] Probably written A. D. 68, though some authorities place it much later.

I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, "What thou seest, write in a book, and send it to the seven churches." John's vision of Jesus.

And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto [a]a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. His head and his hair were white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as one dead.

And he laid his right hand upon me, saying, "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write therefore, the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are seven churches.

"To the angel of the church in Ephesus write,

"'These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence Messages to the seven churches.

[a] R. V. marg., Or, *the Son of man.*

thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [a] paradise of God.'

"And to the angel of the church in Smyrna write,

"'These things saith the first and the last, which was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich). Fear not the things which thou art about to suffer; behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.'

"And to the angel of the church in Pergamum write,

"'These things saith he that hath the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.'

"And to the angel of the church in Thyatira write,

"'These things saith the Son of God, who hath his eyes like a flame of fire, and his feet like burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest

[a] R. V. marg., Or, *garden*, as in Gen. ii, 8.

the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants. And I gave her time, that she should repent; and she willeth not to repent. Behold, I do cast her into great tribulation, except she repent of her works. And all the churches shall know that I am he which searcheth the heart; and I will give unto each one of you according to your works. But to the rest that are in Thyatira I say, hold fast till I come. He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.'

"And to the angel of the church in Sardis write,

"'These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, that are ready to die; for I have found no work of thine fulfilled before God. If therefore thou shalt not watch, thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments; and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.'

"And to the angel of the church in Philadelphia write,

"'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly; hold fast that which thou hast, that no one take thy crown. He that over-

cometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.'

"And to the angel of the church in Laodicea write,

"'These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, "I am rich, and have gotten riches, and have need of nothing;" and knowest not that thou art the wretched one and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.'"

CHAPTER II.

THE SLAIN LAMB: WONDERFUL VISIONS.

AFTER these things I saw, and behold, a door opened in heaven! And I heard a voice saying, "Come up hither." Straightway I was in the Spirit; and behold, there was a throne set in heaven, and one sitting upon the throne. And there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones; and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures. They rest not day and night, saying, "Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come." And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth forever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth forever and ever, and shall cast their crowns before the throne, saying, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power; for thou didst create all things, and because of thy will they were, and were created."

The door opened in heaven.

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, "Who is worthy to open the book, and to loose the seals thereof?" And no one in

the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon.

And one of the elders saith unto me, "Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof."

The slain Lamb.

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

And I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." And the four living creatures said, "Amen." And the elders fell down and worshiped. . . .

[1] After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands. And one of the elders

[1] Rev. vii, 9.

answered, saying unto me, "These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes."

Wonderful visions.

[1] And I heard a great voice in heaven, saying, "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."

[2] And I saw another angel flying in midheaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people. And he saith with a great voice, "Fear God, and give him glory; for the hour of his judgment is come; and worship him that made the heaven and the earth and the sea and fountains of waters."

And I heard a voice from heaven saying, "Write: Blessed are the dead which die in the Lord from henceforth. 'Yea,' saith the Spirit, 'that they may rest from their labors; for their works follow with them.'"

[3] And I saw as it were a glassy sea mingled with fire; and them that come victorious standing by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? For thou only art holy."

[1] Rev. xii, 10. [2] Rev. xiv, 6. [3] Rev. xv, 2.

[1] After these things I heard as it were a great voice of a great multitude in heaven, as the voice of many waters, and as the voice of mighty thunders, saying, "Hallelujah; for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him; for the marriage of the Lamb is come, and his wife hath made herself ready." And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints. And he saith unto me, "Write: Blessed are they which are bidden to the marriage supper of the Lamb."

And I fell down before his feet to worship him. And he saith unto me, "See thou do it not; I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy."

[2] And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished; after this he must be loosed for a little time.

And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And I saw a great white throne, and him that sat

[1] Rev. xix, 1. [2] Rev. xx, 1.

upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were it in; and death and Hades gave up the dead which were in them; and they were judged every man according to their works.

The new heaven and earth.

And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away." And he that sitteth on the throne said, "Behold, I make all things new. Write, for these words are faithful and true. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

The new Jerusalem.

And there came one of the angels and spake with me, saying, "Come hither, I will show thee the bride, the wife of the Lamb." And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God; her

light was like unto a stone most precious, as it were a jasper stone, clear as crystal; having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed. The city lieth foursquare, and he measured the city with the reed, [a] twelve thousand furlongs; the length and the breadth and the height thereof are equal. And the wall thereof was jasper; and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. And the twelve gates were twelve pearls; each one of the several gates was of one pearl; and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein; for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof; and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there); and they shall bring the glory and the honor of the nations into it. And there shall in no wise enter into it anything unclean, or he that maketh a lie; but only they which are written in the Lamb's book of life.

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve [b] manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no curse any more; and the throne of God and the Lamb shall be therein, and his servants shall do him service. And they shall see his

[a] That is, fifteen hundred miles. [b] R. V. marg., Or, *crops of fruit*.

face, and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them light; and they shall reign forever and ever.

And he said unto me, "These words are faithful and true. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book."

I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which showed me these things. Concluding words.

And he saith unto me, "See thou do it not; I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book; worship God."

And he saith unto me, "Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are murderers, and the idolaters, and everyone that loveth and maketh a lie.

"I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star."

And the Spirit and the bride say, "Come!" And he that heareth, let him say, "Come!" And he that is athirst, let him come; he that will, let him take the water of life freely!

I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

He which testifieth these things saith, "Yea; I come quickly."

Amen; come, Lord Jesus.

The grace of the Lord Jesus be with the saints. Amen.

FROM THE GENERAL EPISTLE OF

JUDE.

CHAPTER I.

EARNEST WARNING AND ADMONITION.

JUDAS, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ. Mercy unto you and peace and love be multiplied.

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. [1] I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.

[2] For there are certain men crept in privily, even they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they who are hidden rocks in your love feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been re-

Earnest warning.

[1] Jude 5. [2] Jude 4.

served forever. And to these also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

But ye, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, "In the last time there shall be mockers, walking after their own ungodly lusts." These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

FROM THE SECOND EPISTLE GENERAL OF

PETER.

CHAPTER I.

EXHORTATIONS AND WARNINGS.

SIMON PETER, a [a] servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ. Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises, that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge [b] temperance; and in your [b] temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things, ye shall never

Greeting.

Exhortations and warnings.

[a] R. V. marg., Gr. *bondservant.* [b] R. V. marg., Or, *self-control.*

stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased." And this voice we ourselves heard come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.

But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lasciv-ious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you; whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon

the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds); the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment.

This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles; knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, "Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been [a] stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to youward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and god-

[a] R. V. marg., Or, *stored with fire*.

liness, looking for and earnestly desiring the coming of the day of God? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever. Amen.

FROM THE SECOND EPISTLE OF

JOHN.

CHAPTER I.

PERSONAL WORDS; CONCERNING WISE HOSPITALITY.

THE elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the truth; for the truth's sake which abideth in us, and it shall be with us forever. Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments. For many deceivers are gone forth, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever abideth not in the teachings of Christ, hath not God. He that abideth in the teaching hath both the Father and the Son. If anyone cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works.

Having many things to write unto you, I would not write them with paper and ink; but I hope shortly to come unto you, and to speak face to face, that your joy may be fulfilled.

The children of thine elect sister greet thee.

FROM THE THIRD EPISTLE OF

JOHN.

CHAPTER I.

PERSONAL WORDS; CONCERNING HOSPITALITY.

THE elder unto Gaius, whom I love in truth.

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when brethren came and bare witness unto thy truth. Greater joy have I none than this, to hear of my children walking in the truth.

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers; whom thou wilt do well to set forward on their journey worthily of God; because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.

I wrote somewhat unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, with wicked words; neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth them out of the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God; he that doeth evil hath not seen God. Demetrius hath the witness of all men, and of the truth itself; yea, we also bear witness; and thou knowest that our witness is true.

I write unto thee, but I am unwilling to write to thee with ink and pen; but I hope shortly to see thee, and we shall speak face to face. Peace be unto thee. The friends salute thee. Salute the friends by name.

FROM THE FIRST EPISTLE GENERAL OF

JOHN.

CHAPTER I.

GOD AS LIGHT AND LOVE: CHRISTIANS WALKING IN LIGHT AND LOVE.

THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, and eternal life, which was with the Father, and was manifested unto us);—that which we have seen and heard declare we unto you, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son Jesus Christ. And these things we write, that our joy may be fulfilled.

Introduction.

And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

God is light —Walking in —the light.

My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an [a] Advo-

[a] R. V. marg., Or, *Comforter;* Or, *Helper;* Gr. *Paraclete.*

cate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the whole world. Hereby know we that we know him, if we keep his commandments. He that saith, "I know him," and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him; he that saith he abideth in him ought himself also to walk even as he walked.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning; the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, my little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.

Whosoever denieth the Son, the same hath not the

Father; he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning, so shall ye abide in the Son, and in the Father. And this is the promise which he promised us, even the life eternal.

And now my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.

God is love—Walking in love.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope purifieth himself, even as he is pure.

Everyone that doeth sin doeth also lawlessness; sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray; he that doeth righteousness is righteous, even as he is righteous; he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another; not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. [1] The world knoweth us not, because it knew him not. [2] We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in

[1] 1 John iii, 1. [2] 1 John iii, 14.

death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our hearts condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

Beloved, let us love one another; for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time; if we love another, God abideth in us, and his love is perfected in us; hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect

with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, "I love God," and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

Hereby we know that we love the children of God, when we love God, and do his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of God is greater; for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him; he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

Concluding words.

We know that whatsoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. My little children, guard yourselves from idols.

THE END.

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